

A
CAVEAT
Against
Drunkennes,
Especially in
EVIL TIMES.
BEING
A Consideration of *Eph. 5. 18.*

By C. P.

The Crown of Pride, the Drunkards of Ephraim shall be trodden under feet: And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the Summer, which when he that looketh upon it seeth it, while it is yet in his hand he eats it up. In that day shall the Lord of hosts be for a Crown of Glory, and for a Diadem of beauty unto the residue of his people, Isa. 28. 3---5.

They that be drunken, are drunken in the night: But let us who are of the day, be sober, 1 Thes. 5. 7, 8.

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To the Reader.

wickedness and impiety whatsoever: And though men herein be-ly it, yet certainly we shall give occasion to them that are of no judgment concerning the Faith, thus to speak reproachfully of it, if while we seek to be justified by Christ, we our selves are found sinners, and walk not uprightly according to the truth of the Gospel, Gal. 2. 14—18. And, Wo to the world because of offences: But wo especially to that man by whom the offence cometh: Wherefore saith our Saviour, If thy hand, or thy foot offend thee, or, cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire, Matth. 18. 7, 8. You know in your hearts, and in your souls, that he that died for all, therefore died for them, that they which live should not henceforth live to themselves or the lusts of men, but unto the will of God: even to him that died for them, and rose again, 2 Cor. 5. 14, 15. with 1 Pet. 4. 1—3, You know, that the good creatures men abuse in their intemperance, are the Lord's; And that by Grace we are made partakers of them; and have a comfortable enjoyment of them through the Sufferings, Sacrifice, and Mediation of Christ: And that these things are not given us to consume upon our Lusts, or prepare for Baal: Shall ye then continue in
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To the Reader.

sin because grace hath abounded, *or that it may abound?* God forbid. He that knows his Masters will, and doth it not, shall be beaten with many stripes, *Luk. 12. 47, 48.* You know there is an eternal judgment, in which we shall all appear before the judgment-seat of Christ, That every one of us may receive according to the things done in his body—whether good or bad. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Oh therefore! knowing the terrour of the Lord, abstain and flee from all intemperance whatsoever.* While Paul in declaring the faith in Christ, reasoned of righteousness, temperance, and judgment to come, Felix trembled, perceiving it would go hardly with intemperate and incontinent ones hereafter, *Act. 24. 24, 25.* And can we hear and think thereof, and not tremble, so as to depart from iniquity? Surely then Felix hereafter shall rise up in the judgment with us, and condemn us, when Drunkards shall be excluded and shut out of the Kingdom of Christ and of God: Nay, by your own personal sinning, you not only expose your selves to the Wrath of God, both present and eternal: But you cause many to stumble at the Law and Doctrine of Christ, and teach, and strengthen the wicked ones in their evil ways; and are guilty of the Blood of the Souls of others: And what will you do in the

To the Reader.

end thereof? How shall we escape if we neglect so great Salvation! If you were entertainers of such ungodly Doctrines as are too generally received amongst zealous ones now in our days; That the greatest part of men were reprobated before they were born, and must necessarily perish for ever hereafter; then your evil would not be so great concerning them: for you would but help to destroy them that God would not have saved. But for you to be instruments of evil and perdition to others, who profess to believe, that Christ died for all, and rose again; and that God would have all men to be saved: How unsuitably and contrary to your principles do you act, while you lay stumbling-blocks in their way, to cause them to fall and perish, for whom you know Christ died? Oh! As your hearts are purified in obeying the truth through the Spirit, unto the unfeigned love of the Brethren, and of all men; see to it that ye love them with such a love as you are taught and principled unto of God.

Object. 1. If any one should say, we have such a trade, employment, or way of livelihood to walk in, and follow, as that thereby we are necessitated sometimes to keep company, and to drink more than otherwise we would do, or else we had as good wholly leave off all; and then we shall presently fall into poverty.

To such an one I would say,

1. There

To the Reader.

1. *There is nothing said, or however intended in any expression made use of, to take men off from any lawful, or laudable employment, or way of living: or from having fellowship with the men of the world in and about the affairs of this life, in a lawful way: For then, as the Apostle saith, ye must needs go out of the world, 1 Cor. 5. 9, 10.*

2. *But though we must have company with evil persons, while we are here in this world at some times, and may trade with evil workers: yet by no means should we have fellowship with the unfruitful works of darkneſs, but rather reprove them, Eph. 5. 11. And if we cannot trade, or converse with them, unless we put forth our hand to iniquity, it's better to lose their custom, than to grieve the good Spirit of God, dishonour the Gospel, and get a snare and wound to our Souls: And be we confident, that in first seeking the kingdom of God, and his righteousness, all other things shall be added to us. Oh, Were we so filled with the Spirit, as to live the life we live in the flesh by the faith of the Son of God, who loved us, and gave himself for us; we should be helped to believe, and confidently expect, that he who spared not his own Son, but delivered him up for us all, will also with him freely give us all things, Luk. 12. 29 — 31 — 33. Rom. 8. 32.*

3. *But if the employment be such as you know not how to follow it, and avoid the snares*

To the Reader.

that are in it, it is better to leave it, though it be never so profitable and advantageous, and though thereby you be reduced to the greatest poverty imaginable, than to abide in it, if you cannot therein abide with God, 1 Cor. 7. 24. By faith Moses when he was come to years, refused to be called the Son of Pharaoh's daughter: Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season, Heb. 11. 24, 25. And if our hand or foot offend us (any work or way of ours) let us cut them off and cast them from us: It is better for us to enter into life maimed or halt, than having two hands or feet, to be cast into Hell, into the fire which shall never be quenched, where their worm dieth not, and their fire is not quenched: As our Saviour saith, Mark 9. 43—46.

Obj. 2. Another may say: Truly Intemperance is a thing I delight not in: But when I meet with my friends or relations which are near to me, I sometimes, though seldom, exceed in Wine, or Strong drink: And I do a little the more comply with them, that I might be an instrument of good unto them, and by that means bring them to hear and receive the Gospel. And therefore I hope God will be merciful to me.

To such an one I may say many things.

1. That it is good indeed for us to walk in love

To the Reader.

love toward all men, and to be courteous to them, 1 Theſ. 3. 12. Luk. 6. 27—35. And eſpecially he that hath friends or relations that are beloved in the fleſh, ſhould ſhew himſelf friendly to ſuch, and be kind toward them, Prov. 18. 24. Philem. 16. But,

2. This is not Love indeed, nor Friendſhip toward them, when we have fellowſhip with them in any unfruitful work of darkneſs, ſuch as Intemperance; but hatred to them: For Love worketh no ill to his Neighbour, or, Brother, Rom. 13. 9, 10—13. When we keep Company with them in any thing that is evil, we do, as Job ſaith, Dig a pit for our friend, Job 6. 27. This may be indeed called, the love of the fleſh, thus to teſtify kindneſs towards them, proceeding from that Wiſdom which descendeth not from above, but which is earthly, ſensual, and Devilish, Jam. 3. 15. But it is not Love in the Spirit: It is not loving-kindneſs, but hating-kindneſs towards them. And therefore while thou pretendſt to teſtify Love to thy friend, thou doſt but pretend it, for indeed in ſuch compliance thou hateſt him, and ſtrengtheneſt him in thoſe wayes which lead to the everlaſting deſtruction of his ſoul: And as the Apoſtle ſaith in another caſe, ſo may I in this, If any man ſee thee which haſt knowledge (ſome underſtanding of the Grace of God) ſit in Taverns, or Alehouſes, and drink to exceſs, ſhall not the conſcience of him that

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To the Reader.

is weak, be emboldned in his evil wayes?
And through thy knowledg shall thy weak
Brother perish, for whom Christ died, 1 Cor.
8. 10, 11—13.

3. Consider; Though he be a Friend or
Brother, to whom thou wouldest thus testify
Love (which is in truth hatred), yet there
is a Friend that sticketh closer than a Bro-
ther, Prov. 18. 24. And one who hath infi-
nitely exceeded all Friends in expression of
Love and affection to us; even our Lord Jesus,
who when we were become dead, died for us,
and rose again, and gave himself a ransom
for us; And while we were dead in sins, caused
his goodness to pass before us; and is become
our rightful Lord. Now then, if we should
testify love to a friend, should we not first al-
wayes do it to this our lover, who hath so greatly
loved us, and still continues his goodness to us?
Whether ought we to love him or others princi-
pally, judg ye? now our love to him is expres-
sed and evidenced herein, that we keep his Com-
mandments: Amongst which this is one, That
we be not drunk with Wine wherein is ex-
cess, no not at any one time, Job. 14. 21. with
Rom. 13. 13. Luk. 21. 34. And this our
Friend saith to us; If any man come unto me,
and hate not his Father, and Mother, and
Wife, and Children, and Brethren, &c. he
cannot be my disciple, Luk. 14. 26. Matth.
10. 37. Deut. 33. 9. Oh therefore! If thou
wouldest

To the Reader.

wouldest be loving to thy Friend, shew thy love to this Lover, in observing his Commands: so shalt thou be preserved from every path of the destroyer, and rightly walk in, and testify love towards such as are near to thee, or related to thee in the flesh: And in loving pureness of heart—the King shall be thy friend, Prov. 22. 11.

4. If by thy compliance with thy Brother, or Friend, thou couldest gain him to hear the Gospel, yet thou shouldest not walk in this way to such an end. For,

[1] Thou mayest see it's displeasing to God, and forbidden by him, who hath so loved the World, as to give his only begotten Son to be the Saviour of it, that thou shouldest do any evil that good may come, Rom. 3. 8. He who is the Lord, hates robbery for Burnt-offerings, and will direct the way and work of his people in truth, Isa. 61. 8. Deut. 23. 18.

[2.] If by this means thou shouldest gain in thy Brother to hear and receive the Gospel after a sort: yet it cannot be expected that thou shouldest, as the direct consequent of such actings, be any instrument of good to him; But at best be a means of his bearing and receiving in vain, as thou thy self also dost: And like thy self, he may become a sinner in Zion, and an Hypocrite amongst Gods people; and that in conclusion will aggravate his condemnation. Do men gather Grapes of thorns,
or

To the Reader.

or figs of thistles? Even so a corrupt tree brings forth evil fruit, *Matth.* 7. 16, 17. That which is born of the flesh is flesh, *Joh.* 3. 6.

[3.] *If by occasion of thee and of thy compliance with him, thy Friend or Brother come to hear the Gospel; And the Lord, who is not willing that any man should perish, but that all should come to repentance, open his heart, and he heartily receive the grace of God, and his Iniquities be pardoned, and he be graciously received; Do not thou upon this account sacrifice to thine own net, nor burn Incense to thine own Dragge; for it shall never be for thine honour. He will say to thee as he did to the House of Israel, Not for thy sake do I thus, be it known unto thee; Be ashamed and confounded for thine evil wayes, Ezek. 36. 32. He will indeed be with his own Ordinances and people; and where-ever he records his name, he will come and bless them, Exod. 20. 24. But shall the workers of Iniquity have fellowship with him? no surely, Psal. 49. 20. and Psal. 5. 4, 5.*

5. *The way to testify love to thy Friend, or brother is, to withdraw from him in any thing that is evil, and shew thy dislike thereof, both in word and action; and if thou so dost not, thou art an bater and murderer of thy Brother, however thou pretendest thy self to be a Friend, and to shew friendship to him. Thou shalt not hate*

To the Reader.

hate thy Brother in thine heart; Thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him: *Or, that thou bear not sin for him*, Levit. 19. 17. with 1 Joh. 3. 15. *And therefore as the Lord said in former times concerning open Idolatry, so we may in part of this Idolatry*, If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend which is as thine own Soul, entice thee secretly, saying, Let us go and serve other gods (*let us make our belly our god, and serve it*)—thou shalt not consent unto him, nor hearken unto him, *Dent.* 13. 6—8. with *Philip.* 3. 19. and *Rom.* 16. 18. *Ob!* Withdraw your selves from every Brother that walks disorderly, and not after the Apostles tradition, that they may be ashamed, *2 Thes.* 3. 6, 14. *And rebuke such an one: And though at present he takes it grievously, yet he that rebuketh a man afterward, shall find more favour, than he that flatters with the tongue,* *Prov.* 28. 23. with *Job.* 17. 5.

Obj. 3. Another may say, I may be born with a little for my Intemperance; for I entertain such as declare the Gospel, and lay out my self, and spend my estate in receiving the Brethren, and adventure all for the Gospel sake.

Ans. 1. If thou dost well, shalt thou not be accepted, *and rewarded?* Who is there even
among

To the Reader.

among you, that shut the doors for nought? neither do ye kindle a fire on Gods altar for nought, saith the Lord of hosts, *Mal. 1. 10.* God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministred to the Saints, and do minister: And we desire that every one of you do shew the same diligence—unto the end, *Heb. 6. 10, 11.*

Ans^r. 2. *But this should be no plea in your hearts or mouths, for your Intemperance, and Prodigality: But rather ye should be clean who (in this sense) bear the vessels of the Lord, Isa. 52. 11, or else by means of you the name of God will be blasphemed amongst the Gentiles: And still your sin is the greater, if you walk disorderly, because by receiving the Brethren, you have greater and more frequent advantage by their company, conference, and conversation, to abstain and flee from all that is evil. Oh! therefore defile not the house of God, for, If any man defile the temple of God, him will God destroy, 1 Cor. 3. 16, 17.*

Ans^r. 3. *It is to be feared, that you who are so forward to proclaim your own goodness, in laying out your selves for the Gospel, are more large in laying out, and consuming upon your lusts, what God is betrusting you with for the honouring of him, his name and Gospel: If you would but at the years end faithfully cast up what you have laid out for the gratifying*
your

To the Reader.

your own, or others lusts, on the one hand; and what you have expended towards the service of Christ, and entertaining his messengers, on the other; and lay both in the balance, the former may so greatly over-weigh the latter, as that this is nothing in comparison of that. And it may possibly too truly be said to you in this case, as he said in another: Is not the gleanings of the grapes of your prodigality and intemperance, more and better than the Vintage of your liberality towards Christ, and his Gospel, and people? Judg. 8. 2.

[4.] The more kind you have been toward his people, the more kind should they be to you; And in love to your Souls beg and beseech you, that you would take heed, lest at any time your heart be overcharged with Surfeiting and Drunkenness, or the cares of this life. Oh! refrain your feet from every crooked path, and from bibbing and bibbers particularly, that you lose not all your reward in conclusion.

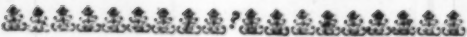
And the Lord in mercy guide us all by his counsel, and help us to be guided thereby, that hereafter he may receive us to Glory.

So he desireth to pray, who is

Your most unworthy

Friend and Brother,


Charles Phelpes:



Errata.

PAge 17, line 15, for them, read men. p. 21, l. 13, r. Drunkards. p. 22, l. 14, r. excluded. p. 23, l. 16, *dele*; and put it in l. 17 after daily; p. 25, l. 4, for is, r. in. p. 36, l. 7, r. Mal. 2. p. 48, l. 30, for Isa. 45. r. Isa. 59. p. 51, l. 14, r. you may. p. 52, l. 2, r. fortifish children. l. 16, r. joyning. p. 58, l. 27, r. belong. p. 61, l. 20, *del.* first Comma. l. 23. r. Nahum. p. 63, l. 24, r. dehott. p. 65, l. 14; for sensually, r. sententially. p. 70, l. 4, r. Rom. 8: 3. p. 79, l. 6, r. testified, l. 11, *del.* first and. p. 93, l. 32, r. fulfilled his. p. 94, l. 3, r. tasted. p. 96, l. 29, for at, r. as. p. 106, l. 11, for own, r. one. *As also in* p. 121, l. 11. p. 140, l. 23, r. Sun. l. 24, for Matth. r. Mal. p. 142, l. 18, r. might. p. 144, l. 5, r. deprivations. p. 148, l. 7, r. right. l. 19, r. Drink. p. 155, l. 20, *dele* it. p. 156, for the first there, r. they. p. 158, l. 26, r. as are.

There are some other literal escapes and mispointings, which the Reader is desired to correct as he finds them.





A
C A V E A T
Against
DRUNKENNESS.

Ephes. V. 18.

*And be not drunk with Wine, wherein is
excess, but be filled with the spirit.*

THese words are a further Admonition and Instruction, which the Apostle gives to these Believers to whom he writes: unto whom (after his salutation of them, *chap. 1. v. 1, 2,*) he had been magnifying the Apostles Office, in *chap. 1. v. 3—12*, and blessing God for his great mercy to them, in causing the Gospel to be preached to them, and helping them to receive it; so as it wrought effectually in them, *chap. 1. v. 13—15*, *Who sometimes were dead in sins*
B and

2 *A Caveat against Drunkenness.*

and trespasses, in a sad and miserable condition, *chap. 2. v. 1, 2—5, 11, 12* : and yet then Christ made peace for them, and preached it to them, and they were saved by Grace out of that sad condition, and made fellow-Citizens with the Saints; the Apostles Gospel being received by them, not as the word of Men, but as it is in truth the Word of God; *chap. 2. v. 13—22* : minding them, how that now the Mystery is opened and revealed, as it was not in former times: In which is contained, That the Gentiles should have the unsearchable riches of Christ preached among them, and be fellow-heirs in believing this Gospel, which these Believers also were, *chap. 3. v. 1—13*. And praying for them, *chap. 1. v. 16—23*, and *3. 14—21*. From these premises he beseecheth them to walk worthy of the Calling wherewith they were called, *chap. 4. v. 1*, both in putting off the old man, which is corrupt according to the deceitful Lusts: not fashioning themselves according to the former lusts in their Ignorance: not walking as other Gentiles in the vanity of their mind, *chap. 4*: like to that *1 Pet. 1. 1—13, 14, &c. 1 Thes. 4. 1—6*. But putting on the New-man, as *Col. 3. 1—16*, being followers of God and Christ, *chap. 4. v. 31, 32*, and *5. 1, 2*. Avoiding and Abstaining from those fleshly lusts that war against the Soul: And having their Conversation honest amongst the Gentiles which know not God. *eb. 5. v. 3—11, &c.*

A Caveat against Drunkenness. 3

In which we may take notice of the order of the Apostle in writing to the believers, namely, how he minds them of the Gospel first of all, as it is now preached according to the Revelation of the Mystery: And so gives to them Commandments by the Lord Jesus Christ, 1 *Thef.* 1. and 2, and 3, and 4. 1, 2. And amongst others, he gives unto them this Commandment we have read, and propounded to speak unto, and as that which was needful to be received, and obeyed, to the end they might avoid other evils; for surely this is the root of many other evils which here he admonisheth of: and that exhortation here given is needful to our so walking more generally as to please God.

In which words we have to consider,

1. A Dehortation, or Admonition of the Apostle unto these Believers, [*Be not drunk with Wine.*]

2 An Argument or Motive to ingage them to receive it, [*Wherein is excess.*]

3. An Exhortation, or Instruction [*But be ye filled with the Spirit.*]

1. A Dehortation or Admonition of the Apostle to these Believers, [*Be not drunk with Wine.*] He saith not, use no Wine; for that we may do lawfully, *Every creature of God being good, and nothing to be refused, if it be received with thanksgiving, &c.* 1 *Tim.*

4. 1—5, and 5. 23: but abuse it not: *Be not Drunk with Wine—*

4 *A Caveat against Drunkenness.*

In speaking to which words, we shall first speak thereto briefly by way of Explication: and then note some Instructions.

1. By way of Explication, let us inquire and consider,

1. Of what [*Wine*] he here speaketh, and what is intended hereby.

2. What it is [*to be Drunk*] herewith, and when a man may be said so to be.

1. Of what [*Wine*] he here speaketh, and what is intended hereby.

To this we may say, the *Wine* here spoken of in general, is such as is opposed to the *Spirit* in the latter part of the verse: and so it is not here to be understood as it may, and must be, in some places, to wit, for Spiritual and Heavenly-drink. So *Wine* is used at some times, *Cant.* 2. 4 *Isa.* 25. 6, and 55. 1, 2, &c. And this still further appears, in what is added to this admonition, *viz.* he speaks of such *Wine* as in which is excess, which there cannot be in our receiving, and drinking in Christ, and the Spiritual things of and in him: But now here by *Wine* is meant that which is Earthly: And indeed it being opposed to the Spirit, and said to be such as in which is excess, it may be taken more generally for all things on the Earth in which we are seeking delight, chearing, and comfort. But yet we shall look upon it in a more strict consideration, and so speak of it, to wit, either as it signifies,

1. Most

A Caveat against Drunkenness. 5

1. Most strictly, *The fruit of Earthly Vines*, Gen. 9. 20, 21. Mat. 26. 29. *The blood of the Grape*, Gen. 49. 11.

2. Or also as more largely it signifies *Strong Drink*, of whatsoever, or howsoever it be made. As it seems there was *Wine* made of other Fruit beside Grapes in former times (though also there are several sorts of Grapes, and several sorts of *Wine* made thereof, *Nehem.* 5. 18,) as of Pomgranates, *Cant.* 8. 2, and so there might be of Apples and Pears, &c. As strong liquors are made with us of these Fruits, as Sider, Perry, &c. and the Drink made hereof might be called *Wine*, or however included in this word, when it is mentioned alone; unless the context necessarily confine it to *Wine* most properly so taken. So when the Preacher sought in his heart to give himself to *Wine*, &c. to that end he planted him Vineyards, and made him *Gardens and Orchards*, and planted *Trees in them of all kind of fruit*, whereof also *Wine* might be made, *Eccles.* 2. 3—5. And indeed, all Strong Drink is included many times in this expression, when mentioned alone: So whereas the *Nazarites* in the Law were forbidden to drink *Wine, or Strong Drink, or the Vinegar of Wine or of Strong Drink, &c.* *Num.* 6. 3, 4; all these are, or may be, included in this one word *Wine*, in *Amos* 2. 12. Thus again, when *Eli* mistakingly said to *Hannah*, *Put away thy Wine from thee*: She in her Answer supposes

6 *A Caveat against Drunkenness.*

that under the word *Wine*, *Strong Drink* generally might also be meant and comprehended; for, *She answered, and said, No, my Lord—I have drunk neither Wine nor Strong drink*, 1 Sam. 1. 14, 15. So when it is said of *John the Baptist*, he came neither eating Bread, nor drinking *Wine*; without doubt, under the word *Wine*, is comprehended also all *Strong Drink*: For it was Prophetically said of him, *He shall drink neither Wine, nor strong Drink*, compare Luke 7. 33, with chap. 1. 15. And so, it seems, *Wine* and *Strong Drink* are indifferently used one for the other: See Prov. 20. 1, and 31. 4, 5, 6. Isa. 5. 11, 22, and 56. 12, &c. And so we shall here look upon it in this place, and accordingly speak to it, as including all *Strong Drink* whatsoever.

3. Under this word *Wine*, may also be included and comprehended Meat of desire, or such food as wherewith men may be, and are intemperate, and excessive: And so as Bread many times doth include all Food, *Mat.* 6. 11, *Joh.* 6. 35. And so, men may eat for Drunkenness, *Eccles.* 10. 17; so also *Wine* may comprehend all pleasant meat and drink, in the use whereof men are intemperate: Because *Wine* is said to make glad the heart, and is usually the principal thing in intemperate ones desire: So when the Lord speaks of his peoples abuse of his Corn, and Wine, and Oyl, in *Hos.* 2. 5, 8, 9, he thus describeth

scribeth this Branch of their iniquity in chap. 3.v. 1, *They love Flagons of Wine*: Comprehending all their former abuse of Gods mercies under their inordinate affection to *Wine*, or *Strong Drink*. Thus also when the Apostle *Paul*, writing unto, and directing *Titus* in the ordination of Elders and Bishops, saith, *If any be blameless—not accused of riot*; he adds, as the reason, *For a Bishop must be blameless—not given to Wine*, &c. *Tit. 1.6,7*: where surely he gives us to understand, that the being given to *Wine* in verse 7, is as large as being guilty of Riot, as that signifies intemperance, in v. 6: whereas Riot signifies intemperance in Meat as well as in Drink, as appears 1 *Pet. 4. 3,4*. And so being Drunken signifies being intemperate, both in eating and Drinking; and therefore it is opposed to Hungry, 1 *Cor. 11. 21*. And this more large sense we may also speak to in what follows: Though I principally intend to speak of *Wine*, in the two first considerations mentioned, or in the second, in and under which the first is comprised. And so much to the first Enquiry.

2. *What it is [to be Drunk] with Wine, and when a man may be said so to be.*

To this we say, That to be Drunk with *Wine*, of which we are here admonished, and from which dehorted, doth signify:

1. More then Drinking *Wine* sparingly: Though a man cannot be Drunk without

8 *A Caution against Drunkenness.*

drinking; yet he may drink and not be Drunk: we are not forbidden to use *Wine*, as is before said; but may drink a little lawfully, if we have wherewith to buy it, or it be given to us; and that for our delight also, *Deut.* 14. 25, 26, *Psal.* 104. 15, *Luke* 7. 34. And in some cases, and for some persons it may be needful, as in case of Infirmities, and for the Stomacks sake, as the Apostle saith to *Timothy*: *Drink no longer Water, but use a little Wine for thy Stomacks sake, and for thy oft infirmities*, 1 *Tim.* 5. 23. So again, *Give Strong Drink to him that is ready to perish, and Wine to those that be bitter of Soul, or heavy of heart*, *Prov.* 31. 6, 7, 2 *Sam.* 16. 2. But that of which we are admonished of is, of the abuse of it.

2. Nor are men by this dehortation, forbidden a more liberal use of *Wine* at some times, and upon some special and extraordinary occasions, when they may have it lawfully, without abusing themselves, or others, or the good Creatures of God: Thus it is recorded of *Joseph* and his Brethren, that they drank, and they drank largely together, *Gen.* 43. 34. And at a Marriage where Christ was, and his Disciples, when they had well drank, he by a Miracle turned Water into *Wine*, of which best *Wine* they also drank, *Joh.* 2. 1—10: But both were extraordinary occasions; the former in expression of *Josephs* joy for the company of his Brethren, and especi-

A Caveat against Drunkenness. 9

especially of his Brother *Benjamin*, and to testify love to them, and to shew them his honour and greatness God had advanced him to: The latter, that Christ, the truth of *Joseph*, might shew forth his Glory by this Miracle, and his Disciples be confirmed in their Faith in him: and others also might be drawn in to believe on him, seeing this great and miraculous work of his, *Joh. 2. 11, 23---25*, and so not to be ordinarily practised by men.

3. But the Drunkenness here admonished of, and dehorted from, is, when persons are filled with *Wine* (as appears by the expression in the latter part of the verse) and drink to excess, *Isa. 56. 12*. And so they may be said to be Drunk who are overcome with *Wine*, as the Prophet saith, *I am like a drunken man, and like a man whom Wine hath overcome, because of the Lord, and because of the words of his holiness, Jer. 23. 9*. So the Prophet speaking of the Drunkards of *Ephraim*, saith, *They are such as are overcome with Wine, Isa. 28. 1*. And, *Of whom, or of what a man is overcome, of the same is he brought into bondage, 2 Pet. 2. 19*, Or, when men are deceived therewith, *Prov. 20. 1*, or, turned aside out of the right way thereby; as it is said of the Drunkards of *Ephraim*, *They have erred through Wine, and through Strong Drink are out of the way: the Priest and the Prophet have erred through Strong Drink—they are out of the way through Strong*

10 *A Caveat against Drunkenness.*

Strong Drink, &c. *Isa.* 28. 7. And so particularly we may say, there are degrees in this Drunkenness, and of all we are admonished. As,

1. Some persons are said to be very drunken, as it is said of *Nabal*, *1 Sam.* 25. 36, and so drunken as that they fall, not being able to go through much Drink: and together herewith usually, or often-times, they spue and vomit, *Jer.* 25. 27: thus it is said of the Drunkards of *Ephraim*, *All Tables are full of vomit and filthiness, so that there is no place clean*, *Isa.* 28. 7, 8, and 19. 14, *Jer.* 48. 26. Or make themselves naked, and discover their nakedness, even that of their Fore-skin also, to their shame, *Gen.* 9. 21—23, *Lam.* 4. 21, *Habbak.* 2. 15, 16, and so are wholly bereft of their understanding, *Gen.* 9. 24, and 19. 31—35. When men are so overcome, they are as, or worse than, brut beasts: And all will acknowledg such are guilty of this brutish and heathenish Iniquity.

2. Or men may be said to be Drunk, when they are not so far overcome with *Wine* or *Strong Drink*, as the former; and yet are distempered therewith, and behave themselves after an unusual manner by reason thereof: As when persons though they can go, and have not drunk so much, or *Drink* hath not prevailed so far upon them, as to fall, and wallow in their filth, as the Dog in his vomit, or Swine in the mire; yet they cannot

A Caveat against Drunkenness. 11

cannot go steddily, but reel to and fro, and stagger through *Strong Drink*, which are evidences of Drunkenness also, as the Scripture declareth to us: so it is said, *They reel to and fro, and stagger like a drunken man*, *Psal.* 107. 27, *Isa.* 24. 20, *Job* 12. 25. *As a drunken man staggereth*, *Isa.* 19. 14, and 29. 9. Or, when men shout or make an unusual noise by reason of *Wine*, *Psal.* 78. 65, *Zechar.* 9. 15, or by reason of *Strong Drink* are ready to quarrel with, and offer wrong to others that are about them, *1 Tim.* 3. 3; or otherwise by the strength of *Wine* or *Strong Drink* do behave themselves strangely, or alter an unaccustomed manner: as by excessive Mirth, Laughter, Talking, being heavy to Sleep, &c. *1 Sam.* 1. 13, 14, *Isa.* 56. 10—12.

3. Yea, they are guilty of this iniquity also, who drink till *Wine* inflame them, though outwardly they may behave themselves well enough, and may not be discerned by others to be overcome with *Wine*: and who consume upon their Lusts, and devour what is given to them to another end, even to live in the use and enjoyment thereof, to the will of God: (for some men may devour and bear much more *Strong Drink* than others, and not be taken notice of): So men are said to do that for Drunkenness, which is not done for strength, *Eccles.* 10. 17. And a *Wo* is pronounced upon them that rise up early in the morning that they may follow *Strong Drink*,

12 *A Caveat against Drunkenness.*

Drink, that continue until night, till *Wine* inflame, or pursue them: *And, Wo to them that are mighty to drink Wine, and men of strength to mingle strong drink*, Isa. 5. 11, 12, 22: and so men may be guilty of this iniquity whose hearts are over-charged with Surfeiting and Drunkenness, though their outward-man appear to be well enough, *Luke* 21. 34: and generally they are guilty of this evil, who pamper the flesh, and make provision for the lusts thereof, *Rom.* 13. 13, 14.

And the Drunkenness here admonished of, is not only of the highest degree thereof; But of all intemperance and insobriety whatsoever: And not only are we dehorted from the habit of Drunkenness, or accustoming our selves to excess; but from any, and every one particular act. It is true indeed, the evil is still the greater when men sin in an high, or the highest degree; and accustom themselves to such a brutish Iniquity: But yet it is a provoking evil to God, and that of which we are admonished, to be at any one time polluted herewith, and deceived hereby. Therefore our Saviour saith to his Disciples; *Take heed to your selves lest [at any time] your hearts be overcharged with surfeiting and drunkenness*, &c. *Luke* 21. 34, and the rather we should take heed hereof, not only because it is a provoking Iniquity in it self; but because *Wine* is a mocker and deceiver of men: many times men think

A Caveat against Drunkenness. 13

to drink but a little, and *Wine* deceives them till they are overcome therewith, and deceived thereby; or persons think, if for once they should be overtaken, yet they will not make a trade of it: Truly if they do not, yet that once is a provoking evil. And yet usually men are deceived; for when they are once overcome, they are more easily inticed, and deceived again and again, and so brought into bondage, 2 *Pet.* 2. 19. It is such a Cord, as that when a man is taken therewith, it is an hard thing to disentangle himself again, *Prov.* 5. 22: and therefore whosoever is deceived thereby, though but very seldom, or once, is not wise, *Prov.* 20. 1. Good therefore it is for us, to abstain from every kind and degree of this evil, as well as of others, 1 *Thes.* 5. 22. And thus we have spoken to this second Inquiry, and shewn in some measure what it is [*to be Drunk*] with *Wine*, and when men may be said so to be.

2. We come in the next place to note some Instructions which are contained in this admonition and dehortation of the Apostles: as to say,

1. From the persons to whom it is given, so we may note; That such persons as have heard and believed the word of truth, the Gospel of our salvation, and after they have believed, have been sealed with the Holy Spirit of promise, unto the day of Redemption; need so be admonished and warn-
ed

14 *A Caveat against Drunkenness.*

ed of being *Drunk with Wine*: Such manner of persons these were to whom the Apostle here writeth, as appears, *Eph.* 1. 13, 14, and 2. 5-10, and 4. 30, and 5. 8, &c. And yet to these he gives this admonition, and saith, *Be not drunk with Wine*. So our Saviour gives alike admonition to his Disciples; *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness*, *Luke* 21. 34. Thus also the Apostle to the *Romans*, who were the called of *Jesus Christ*, beloved of God, &c. yet to them he saith, including himself also, *Let us walk honestly—not in rioting and drunkenness*, *Rom.* 1. 6—8, and chap. 13. v. 13, 14. And to the *Thessalonians*, on whose behalf he gave thanks to God alwayes, *Remembring without ceasing their work of Faith, and labour of love, and patience of hope—knowing their election of God*: Yet to them he saith, *Let us not sleep as do others, but let us watch and be sober: For they that sleep, sleep in the night; and they that are drunken, are drunken in the night: But let us—be sober*, *1 Thes.* 1. 2—4, with *ch.* 5. v. 6—8. Yea the Apostle *Paul* himself did keep under his body, and brought it into subjection, lest that by any means when he had preached to others, he himself should become a cast-away, or reprobate, *1 Cor.* 9. 27. And it may further appear, that hearty and unfeigned Believers, and all of them, need to be admonished of, and dehorted from this iniquity of Drunkenness, if we consider,

1. They

A Caveat against Drunkenness. 15

1. They are not wholly spiritual, but partly carnal, yea some more carnal than spiritual, *1 Cor.* 3. 1—4: They have still sin in them, and the lusts thereof annoying them, both hindring them from what is good, and enticing them to what is evil: To which sin and its lusts they are naturally apt to fow, and to side with them: Therefore they need to have and suffer the word of exhortation, and those warnings given by the Holy Ghost. Thus the Apostle complaineth, *I am carnal, sold under sin: And when I would do good, evil is present with me*, *Rom.* 7. 14—24. And the Prophet complains with grief and sorrow; *I am ready to halt, and my sorrow is continually before me; For I will declare mine iniquity, and be sorry for my sin*, *Psal.* 38. 17, 18, *And mine iniquities prevail against me*, *Psal.* 65. 3. Hence such Exhortations and Commandments are given to us by the Lord Jesus, *Mortify your members that are upon the earth*, *Col.* 3. 5. as signifying, the affections and lusts of the flesh are our Members, the members of the Old-man. *And the flesh lusteth against the spirit*, *Gal.* 5. 17. *Abstain from fleshly lusts that war against the Soul*, *1 Pet.* 2. 11, and 4. 3—7, *Do ye think*, saith the Apostle James, *that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy, even to all that is evil and forbidden of God?* And it saith not this in vain; but it therefore thus speaketh, that we might take heed to our spirit, that we

16 *A Caveat against Drunkenness.*

we trust not therein, or thereto : and that we follow not after it, nor obey it in the lusts thereof, *Jam. 4. 1, 3—5*, with *Mal. 2. 15, 16*, *Ezek. 13. 3*. If there were no sin in them, but they were perfect as to attainment, and wholly sinless (as some ungodly spirits boast of themselves, who yet are not washed from their filthiness) there would be no such need for their being so admonished and warned of this iniquity : But alas ! it is not so with them : *For if we say that we have no sin, we deceive our selves, and* (instead of having no sin in us) *the truth is not in us*, saith the Apostle, *1 Joh. 1. 8* : and this amongst other things, he did write to the Believers, not to strengthen them in any evil wayes, or to plead for sin, but that they might not sin, but might lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word , which is able to save their Souls, *1 Joh. 2. 1*, with *chap. 1. 8—10*, *Jam. 1. 14—20*, that they might not trust in their own heart : *He that trusteth therein is a fool*, *Prov. 28. 26*. *For every imagination of the thoughts of his heart is only evil, and that continually*, *Gen. 6. 5*. *From within, out of the heart of men, proceed evil thoughts* (of all things) *adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : All these evil things come from within, and defile the man*, saith our Saviour to his Disciples,
Mark

A Caveat against Drunkenness. 17

Mark 7. 17—20, 21—23. Therefore, because of their great carnality, and natural inclination and propensity to all evil, they need to be admonished of, and dehorted from all evil, and particularly from Drunkenness.

2. They have also enemies without them, who are tempting them to what is evil, and particularly to this iniquity here warned of, even to this of intemperance.

Namely, Satan, the god of this world, who is eminently and emphatically called, *The Tempter*, *Matth.* 4. 1—3, *1 Thes.* 3. 5. And he is endeavouring by all means to tempt and entice them to all that is evil, especially the Believers, that he might turn them aside to crooked paths, *1 Thes.* 3. 1—5. *1 Job.* 3. 8. He is their great enemy, and only adversary, who are seeking after, and serving the Lord: and is therefore using all wayes and methods to entice them to evil, and tempt them to do his Lusts, *Job.* 8. 44. And as at first he deceived and destroyed our first Parents, by causing them to eat the forbidden Fruit, *Gen.* 3, so still he endeavours to corrupt and destroy men, by causing them to transgress in Eating and Drinking contrary to Gods Command, *Matth.* 4. 4, 5, He tempts men to Insobriety and Intemperance. Hence the Apostle Peter saith, *Be Sober, be Vigilant: Because the Devil your adversary as a roaring Lion walketh about seeking whom he may devour.*

18 *A Caveat against Drunkenness.*

Whom resist stedfast in the faith. 1 Pet. 5. 8, 9.

And the men of the World who lye in wickedness, and under the power of the Wicked-one, 1 Joh. 5. 19, they are promoting and carrying an-end Satans design in the World, and endeavouring to turn the Believers out of the right way: Hence the Wisdom of God counselleth, *My Son, if Sinners entice thee, consent thou not—Walk not thou in the way with them, refrain thy foot from their path*, Prov. 1. 10—15. They will, both by their evil counsel in words, and by their practice also, entice the Believers to have fellowship with them in their unfruitful works of darkness, Eph. 5. 11: and think it strange if they will not run with them to the same excess of Riot, speaking evil of them: And therefore also they need to be admonished of Intemperance, and exhorted to *be sober, and watch unto Prayer*, 1 Pet. 4. 3, 4—7. Yea, and some, and too many there are of the Leaders of the people, who endeavour to cause others to err, even to err through *Wine*, such there are, who walking in the Spirit (the evil one) and Falshood, do lye, Prophefying unto them of *Wine and Strong Drink*, Micah 2. 11, *Come ye, say they, I will fetch Wine* (they can debase themselves to Hell in the service of their Lusts) *and we will fill our selves with Strong Drink, and to morrow shall be as this day, and much more abundant*, Isa. 56. 10—12:
Therefore

A Caveat against Drunkenness. 19

Therefore they need also to be admonished to take heed and beware of this Iniquity of Drunkenness; because they have not only such a secret and homebred enemy within them; but so many powerful, vigilant enemies without them also, who will deceive, if possible, even the very Elect.

3. They need also to be admonished hereof; Because it is a very brutish and heinous Iniquity, a very sinful and provoking Iniquity in the sight of God; yea, and of men also generally, until they are given up to hardness, and become past feeling. It is a great and heinous Iniquity against God, such as in which men more openly and manifestly do rebel against the light, than in many other evils of which they are admonished: And therefore in the service hereof, they render themselves openly to be Children of *Belial*, Children of the Devil, Lawless persons, such as will do whatsoever is right in their own eyes, in despite of, and in direct and open opposition unto the Light in the Testimony, and to that wisdom and understanding God indues men with, whereby he teacheth them more than the Beasts of the Earth, and makes them wiser than the Fowls of Heaven, *Job. 35. 10, 11.* Hence when *Hannah* was wrongfully suspected to be guilty of this Iniquity, she thus speaketh to clear herself: *My Lord—I have drunk neither Wine, nor Strong drink—Count not thine Hand-maid*

20 *A Caveat against Drunkenness.*

for a Daughter of Belial: Think me not to be, reckon me not as a Drunkard; for such are Children of *Belial*, especially if of the Female Sex: In which is intimated to us the abominableness of this Iniquity, 1 Sam. 1. 14 — 16. And in committing this Iniquity, men even work the will of the Heathen: as the Apostle Peter signifieth in saying, *The time past of our life may suffice us to have wrought the will of the Heathen, or Gentiles (which know not God) when we walked in lasciviousness — excess of wine, revellings, banquetings, &c.* 1 Pet. 4. 3, with 1 Thes. 4. 4, 5. And the Holy Ghost, to set forth the abominableness of this Iniquity, and that of the Lust of Uncleaness (the consequent and concomitant of it, as we shall shew) makes use of the names of these sins to represent and describe abominable Idolatry by: Read Rev. 17. 2, and 18. 3. See Jer. 51. 7. And it is a shameful Iniquity amongst men generally (and therefore they do, or however did, in former times, commit it in the night; 1 Thes. 5. 7.) and such an one as they will abominate and lothe in others, and testify their dislike of (until they are become past feeling) and displeasure against. Thus under the Law, the way to render ones Son vile to others, was to say, He was guilty of intemperance; as it is written, *The Parents shall say unto the Elders of the City, This our Son is stubborn and rebellious, he will*

A Cavcat against Drunkenness. 21

will not obey our voice, he is a glutton and a drunkard. And all the men of the City shall stone him with Stones, &c. Deut. 21. 18—21. Yea, it is such an Iniquity, as in which men sin against their own bodies also, and oft-times bring diseases and death directly upon themselves by their Intemperance, *Hos.* 7. 5.

4. It is such an Iniquity as God doth, and will judg for ever, if they be not washed from it: And therefore how oft doth he denounce Woes against them that are guilty hereof? *Wo to the Drunkards of Ephraim—The drunkard of Ephraim shall be trodden under feet, Isa.* 28. 1—3. *Wo to them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine enflame them—Therefore my people are gone into Captivity, because they have no knowledge—Therefore Hell hath enlarged her self, and opened her mouth without measure (to receive those Drunkards, where the multitude of them shall be dried up with thirst): Wo unto them that (though they can carry Drink well-enough, and others may not perceive them to be Drunk, yet) are mighty to drink Wine, and men of strength to mingle strong drink—Therefore as the fire devoureth the stubble, and the flame consumes the Chaff, so their root shall be rottenness, &c.—Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them, &c.*

22 *A Caveat against Drunkenness.*

And threatens to bring upon them Forreiners to waſt and deſtroy them, *Iſa.* 5. 11—14. 22—25—30. Yea indeed, he is many times ſo provoked to anger with men on this account, as that, eſpecially if they continue in this iniquity, he cuts them off, even in their ſin of Drunkenneſs; as may be intimated unto us in what is ſaid by the Prophet, *The Lord will make an utter end, Affliction ſhall not riſe up the ſecond time. For—while they be drunken as Drunkards, they ſhall be devoured, &c. Nahum* 1. 9, 10. And however, perſiſting in this Iniquity, they will hereafter be excluded, and ſhut out of the Kingdom of God; *Nor drunkards, nor revilers, &c. ſhall inherit the Kingdom of God,* 1 Cor. 6. 10. *The works of the fleſh are manifeſt, which are, adultery—drunkenneſs, revellings, and ſuchlike: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God, ſaith the Apoſtle, Gal.* 5. 19—21. All which conſiderations do ſhew unto us, that the Believers need to be admoniſhed and warned of this Iniquity, that they be not Drunk with Wine, &c.

And this Inſtruction, as thus ſpoken unto, may be of uſefulneſs to us:

1. To ſhew unto us, That the believers themſelves are not, while in mortal bodies, perfect as to attainment, *Phil.* 3. 12. But they have ſtill the Old-man which is corrupt according

A Caveat against Drunkenness. 23

cording to the deceitful Lusts thereof; which though Crucified with Christ, yet is not wholly destroyed, *Rom. 6. 6.* Therefore are they instructed and encouraged, through the Spirit to mortify (continually) the deeds of the Body, that they may live, *Rom. 8. 13.*

There is a Generation indeed that are pure, and sinless in their own eyes, and yet are not washed from their filthiness.

There is a generation, O how lofty are their eyes, and their eye-lids are lifted up, Prov. 30. 12, 13.

But it is not so with them that walk in the light, as God is in the light: they see by the light of Gods testimony, and prove by experience, that they have sin within them, and many fleshly lusts that war against the Soul; to abstain from daily ungodliness, and worldly lusts to deny and renounce: And the consideration hereof causeth them to cry out, *O wretched men that we are, who shall deliver us from this body of death? Rom. 7. 14—24. 1 Pet. 2. 11. Tit. 2. 11, 12.* And this leads them to pity others, *Gal. 6: 1.*

2. It shews unto us the mercy of God in giving gifts unto men: and fitting them to go before others in the Word of the Lord, and to warn them of every path of the Destroyer: and such should not be despised, but esteemed by us, who are faithful in admonishing us of that which is evil and displeasing unto him, who is of purer eyes than to behold Iniquity. Thus when the Apostle

24 *A Caueat against Drunkenness.*

had been warning the *Theſſalonians* of Intemperance, and inſtructing them to Sobriety, he gives this exhortation to them: *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you* (to wit, among other things of Drunkenneſs, and Infobriety, as appears by the ſcope of the place): *And to eſteem them very highly in love for their works ſake,* 1 Theſ. 5. 6, 7, 8—12, 13: for whoſoever deſpiſeth them in their faithful admonitions, and dehortations, deſpiſeth not Man but God, who alſo hath given unto them his Holy Spirit to accompany and aſſiſt them, 1 Theſ. 4. 2—4—8.

3. Seeing ſuch need to be dehorted from this Iniquity of Drunkenneſs, we may learn from hence, That they are no friends to them, nor is this love in any, whatever pretenſions and profeſſions they have, and make thereof, who entice them to this great and provoking Iniquity: They need not be provoked to Infobriety (for we are all too forward there-to naturally) but dehorted therefrom: And therefore it is not loving-kindneſs, but hating-kindneſs to urge any to eat or drink intemperately; and ſuch an Iniquity as where-with God is provoked: *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt looke on their nakedneſs. Thou art filled more with ſhame than with glory, &c.* Habbak.

A Caveat against Drunkenness. 25

Habbak. 2. 15, 16. Though men may pretend this to be liberality, and to tend to their glory, yet it will appear in conclusion, that such glory is their shame; and that they call evil good, and good evil; put darkness for light, and light for darkness, Isa. 5. 20—22. And time will come, when the vile person shall no more be called liberal, Isa. 32. 5. Whatever appearance of love such may have to us, yet indeed it is, and is to be esteemed hatred by us; for, *Love worketh no ill to his neighbour: Let us then cast off these works of darkness, and walk honestly—not in rioting and drunkenness*, Rom. 13. 8—10—13; and rather esteem them to be our friends, and reckon them to be lovers of us, and kind to us, whose work it is to endeavour to preserve us from this, and all other crooked-paths whatsoever, *Prov. 27. 5, 6.*

4. The consideration hereof might hide Pride from them, and help them, *Not to be high minded, but fear*, Rom. 11. 20. *Happy is the man that feareth alwayes: but he that hardneth his heart shall fall into mischief*, Prov. 28. 14. Truly, even the Believers have great cause to stand in awe, and not to sin: for they have sin in them, and many enemies that seek the hurt of them; and too readily and frequently they offend in many things; and therefore it behoves them to fear the Commandment, *Prov. 13. 13: And suffer the word of Exhortation; and not to think*

26 *A Caveat against Drunkenness.*

think themselves to be so strong, or wise, as that they need no such admonitions: But rather to be alwayes jealous of themselves, and to feed themselves, to eat and drink with fear, *Jude v. 12, The wise man feareth, and departeth from evil, but the fool rageth and is confident, Prov. 14. 16.* Yea indeed, it especially behoves them to flee from Intemperance, and avoid all occasions thereof. Therefore is this Instruction and Counsel given by Wisdom to her Children: *Hear thou my Son, and be wise, and guide thine heart in the way: be not amongst Wine-bibbers, Prov. 23. 19, 20.* And this leads us to a second Instruction from these words. *viz.*

II. In that he saith [*Be not ye drunk with Wine*] so he signifieth to us; That it doth especially behove them who have heard and believed the word of Truth, the Gospel of our Salvation, to flee from Drunkenness; and if they do not so, their Iniquity will be greater, more provoking, and inexcusable than others, and their judgment more terrible, and intolerable: Hence to such, and from the consideration of their nighness to, and mercy they have received from God, he thus speaks: *This I say therefore, and testify in the Lord, that [Ye] walk not as other Gentiles walk, in the vanity of their mind, Eph. 4. 17—20.* So the Apostle Peter saith, *Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly lusts*

A Caveat against Drunkenness. 27

lusts which war against the Soul: having your conversation honest, &c. 1 Pet. 2. 9—12. And this will appear if we consider,

1. They are called out of darkness (out of ignorance and blindness) into Gods marvellous light, 1 Pet. 2. 9. And therefore it more abundantly behoves them to put off, and flee from this work of darkness: *Ye were sometimes darkness* (saith the Apostle to these believing *Ephesians*, and then ye walked according to the course of this world, &c.) *but now are ye light in the Lord, walk as children of light*: walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkned; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, *Eph.* 5. 8, with *chap.* 2. 1, 2, and 4. 17, 18. *Indeed, this is the condemnation* (as to men generally, this is their condemning-sin, and the cause of their condemnation) *that light is come into the world, and men loved darkness rather than light, because their deeds are evil*, *Joh.* 3. 19, 20. But now as to these, not only light is come into the world, but they are turned from Darkness to light, and from the power of Satan unto God, as to their state: they have believed in the light, and are the children of it, born of it, and called into it, indued with the light of the knowledg of God, which shines in the face of Christ: and therefore it behoves them
espe-

28 *A Caveat against Drunkenness.*

especially to avoid, and abstain from all evil, and from this of Intemperance particularly, or else they will more highly sin and rebel against the light than others: Christ hath given them light: let such *see then that they walk circumspectly, not as fools but as wise—Let them not be drunk with Wine*, Eph. 5. 15—18. Certainly men act as, and render themselves to be fools, at an high rate, especially the Children of Light, who are *Drunk with Wine*; and such deeds are directly and openly opposite to the Light they have received, and to that Wisdom they are indued with: As on the other hand, it is an high point of Wisdom, and the way to be more wise still, for those who are of the light, to avoid *Wine* wherein is excess, and such as are Bibbers thereof: Hence the Holy Ghost saith, *My Son, if thine heart be wise, mine heart shall rejoyce, even mine; yea my reins shall rejoyce, &c.* But how may the heart of such an one be wise? Wherein consists, and what is the way to Wisdom? The Wisdom of God informs us of this, as one thing contained in it, and needful to it: *Hear thou my Son, and be wise, and guide thine heart in the Way: Be not amongst wine-bibbers, amongst riotous eaters of flesh*, Prov. 23. 15—21. This Argument the Apostle also propounds to the *Thessalonians*, to move them to be, and abide Sober. *Ye are all the children of light, and the children of the day; We are not of the night*

A Caveat against Drunkenness. 29

night nor of darkness: Therefore let us not sleep as do others, but let us watch and be sober: For they that sleep sleep in the night, and they that are drunken are drunken in the night: But let us who are of the day be sober, 1 Theſ. 5. 5—8. And if they be not ſo who are Children of light, but become the ſervants of corruption, as their ſin is more ſinful than others, ſo their judgment will be much more ſevere and intollerable: For ſuch as theſe *The blackneſs of darkneſs is reſerved for ever*, Jude 12, 13. For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome, the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandment delivered to them, 2 Pet. 2. 19—22. The Apoſtle gives us to underſtand, that the Iniquity of Intemperance in thoſe who are Children of Light, is greater than that of other men: and answerably their judgement and puniſhment will be heavier and more terrible, if they be not ſeaſonably waſhed therefrom; in that he ſaith, *I wrote unto you in an Epiſtle, not to keep company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, &c.* For then muſt ye needs go out of the world. But now I have written unto you,
not

30 *A Caveat against Drunkenness.*

not to keep company: If any that is called a Brother be a fornicator—or a Drunkard—with such an one, no not to eat: not familiarly to converse, or not to eat at the Table of the Lord with such an one as this is, 1 Cor. 5. 9—11: Because such sin so greatly against the Light, and act so very unsuitably unto those principles which they have received of God, in walking according where-to they would certainly be preserved from such a brutish and beastly Iniquity as is this of Drunkenness and Intemperance.

2. *These are Saints by calling and profession, washed, and sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God, and so are brought nigh unto God: They are no more strangers and forreiners, but fellow-Citizens with the Saints, and of the household of God: And in Christ they are builded together for an habitation of God through the Spirit; And so are made nigh unto him by the Blood of Christ, Eph. 2. 13—19—22. They are brought into, and made of his House: And holiness becometh thy house, O Lord, for ever, Psal. 93. 5. And therefore it doth behove these especially to escape and flee from the corruptions of the world, and this also particularly of Infobriety; or otherwise they will more abundantly provoke the eyes of his Glory, unto whom they are made so nigh. Be not unequally yoked together with unbelievers; For what fellowship hath*
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A Caveat against Drunkenness. 31

*righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? (whose Children Drunkards are, as we have seen) Or what part hath he that believeth, with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, &c. And if any man defile the Temple of God, him shall God destroy; For the Temple of God is holy, which Temple ye are, 2 Cor. 6. 14 — 16, with 1 Cor. 3. 16, 17. The Lord will be sanctified in them that come nigh him, Lev. 10. 3, though he hateth sin with a perfect and everlasting hatred in all. God is of purer eyes than to behold Iniquity, yet it is more bearable, or rather not so unbearable and loathsome unto him, to see those that are without his house, and at a distance from him, to pursue and follow this brutish and swinish Iniquity, than to see men that are brought into his House vomit and spue there, even in his presence: these are more abundantly offensive to him, and cause a stink in his nose which he cannot away with. This was an aggravation of the Iniquity of his people in former times, as the Prophet gives us to understand: *I am like a drunken man, saith he, and like a man whom wine hath overcome—for in mine house have I found their wickedness, saith the Lord, Jer. 23. 9 — 11. They came*
into*

32 *A Caveat against Drunkenness.*

into my Sanctuary to defile it; and lo thus have they done in the midst of mine house — And a voice of the multitude being at ease was with her, and with the men of the common sort were brought Sabeans, or Drunkards, &c. *Ezek.* 23. 38 — 42. His house is, and should be holy, an house of Prayer and Sacrifice: But how unseemly and provoking an Iniquity is it unto him, when his people make it a den of Drunkards! He needs not, nor can endure it, that mad men, such as are overcome with *Wine*, should come into his presence (as *1 Sam.* 21. 14, 15, with *Jer.* 5. 1. 7.). They are a Spiritual house, an Holy Nation, a peculiar People, or people for a possession; therefore they especially should, and it behoves them highly to, abstain from fleshly lusts, &c. *1 Pet.* 2. 4 — 9 — 11: they especially should come out from among men, and be separate, and touch no unclean thing: for the Lord their God walketh in the midst of them to deliver them, and to give up their enemies before them; therefore they should be holy, that he see no unclean thing in them, and turn away from them, *2 Cor.* 6. 14 — 17, with *Deut.* 23. 14, and *Rev.* 1. 13, 14, and 2. 1. As he who hath called them is Holy, so should they be Holy in all manner of Conversation; or otherwise, if they grow fat with the fat of the Kidneys of Wheat, and with the pure blood of the Grape, and kick against God; when he sees this, he will abhor them,

A Caveat against Drunkenness. 33

them, because of the provoking of his Sons, and of his Daughters: and he will hide his face from them, *Deut.* 32. 14—20. It be-
lieves them therefore, who are brought so
nigh unto him, to receive this admonition,
and obey this word of exhortation; or o-
therwise their Iniquity will be greater and
more provoking than others; and answer-
ably; their judgment will be more severe
and intollerable. *Let every one that nameth
the name of Christ, depart from iniquity, as
becomes Saints.*

3. They especially ought to flee from this
Iniquity also, otherwise they will do more
hurt to others, and teach and strengthen
the wicked-ones in their ways, *Jer.* 2. 33,
they are the light of the world; therefore
they are instructed to let their light so
shine before men, that they may see their
good works, and glorify their Father which
is in Heaven, *Matth.* 5. 14—16. Needful it
is for them especially, to take heed that they
put not a stumbling-block before the blind,
not to eat flesh, nor drink Wine; nor any
thing whereby their Brother (for whom
also Christ died) stumbleth, or is offended:
*Cursed is he that maketh the blind to wander
out of the way, Levit.* 19. 14. with *Rom.* 14.
21. and *Deut.* 27. 18. Those who have
known, and believed the Testimony that God
hath given of his Son, are set, and preserved
to shine as lights in the midst of a crooked

34 *A Caveat against Drunkenness.*

and froward generation, *Philip. 2. 12—15.* And to that end, to hold forth the Word of life, in word and conversation, *vers. 16.* And if they walk on in Darknes, in Rioting and Drunkenness, and the consequents thereof; Oh how will they thereby do hurt to others! By means of them the name of God, and his doctrine, will be blasphemed and reproached by others, as if it were a Doctrine of Profaneness and Licentiousness: and they hereby lay stumbling-blocks in the way of poor ignorant ones, so as none will return from, but rather be strengthened in their evil ways. And, *Wo to the world because of offences; but wo to the man, especially, by whom the offence cometh. Wherefore if thy hand or foot (any work or walking of thine) cause thee to offend, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands, or feet, to be cast into everlasting fire; where their worm dieth not, and their fire is not quenched, Matth. 18. 7—9, Mark 9. 43—45.* They are a City set on an hill, which cannot be hid; and every one is observing, and taking notice of them, and their demeanour and conversation: And therefore it behoves them especially, to have their *Conversation honest among the Gentiles,* (which they cannot have, unless they abstain from fleshly lusts which war against the Souls of others, as well as against their own):
that

A Caveat against Drunkenness. 35

that whereas they speak against them as evil doers, they may by the good works which they shall behold, glorify God in the day of visitation, 1 Pet. 2. 11, 12, and chap. 3. 16. It behoves them therefore to have their conversation as becomes the Gospel of Christ, that they may be pure from the blood of other men, and that the blood of their Souls be not required of them.

And as it behoves the Believers in general, to receive this admonition given unto them, and to obey the counsel therein contained: so still it more highly concerns those amongst them, who are over them, and go before them, to abstain, and flee from all intemperance whatsoever, whether in meat or drink. The Apostle was very careful, when he gives Commandment about such as should be chosen into the Office of a Bishop, or Elder, that he that should be chosen thereinto, should not be given to this Iniquity of Infobriety: *A Bishop, saith he, must be blameless—not given to wine, &c.* 1 Tim. 3. 1—3. So to Titus also, he saith, *If any be blameless—not accused of riot, &c. For a Bishop must be blameless—not given to wine, Tit. 1. 6, 7.* And the same direction he gives concerning Deacons also; *Likewise must the Deacons be grave, not given to much wine, 1 Tim. 3. 8,* they are to be examples to the Believers, in word and conversation, 1 Tim. 4. 12. And in all things to shew

36 *A Caveat against Drunkenness.*

themselves patterns of good works, that their Brethren may imitate them, *Tit.* 2. 1—7. And if they depart out of the way, they will cause many to stumble at the Law: and God will make them contemptible and base before all the people, according as they have not kept his wayes, *Mat.* 2. 8, 9; it behoves them therefore to be temperate in all things, and to keep under their bodies, and bring them into subjection, lest when they have preached to others, they themselves become reprobates, *1 Cor.* 9. 24—27. They have some peculiar service in bearing the vessels of the Lord, committed to them; and they therefore should be clean, which they cannot be, unless they deny these worldly lusts, *Isa.* 52. 11, with *ch.* 28. 8. This was a Complaint taken up, and uttered forth against the leaders of the people in former times: *The Priest and the Prophet have erred through Strong Drink, they are swallowed up of Wine, they are out of the way through Strong Drink, &c.* *Isa.* 28. 7.—They are in their service brought nigher unto the God of *Israel*, than their Brethren: And therefore he will, most especially, be sanctified in them: And it greatly concerns them at all times to be temperate, especially when they approach unto him, lest through their infobriety they offer up strange fire instead of that of the Altar. It may seem this evil of Intemperance was found
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A Caueat against Drunkenness. 37

with *Nadab* and *Abihu*, and that it was the cause of their miscarriage: Therefore for the future God gives a strict charge, that those that come near to him should abstain from this occasion of evil: For upon that occasion the Lord spake to *Aaron*, and said, *Do not drink wine, nor strong drink, thou, nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, lest ye dye: It shall be a statute for ever throughout your generations; And that ye may put difference between holy and unholy, and between unclean and clean,* (in which *Nadab* and *Abihu* failed).

See *Levit.* 10. 1—3—8—10. *Ezek.* 44. 21—23.

This may and will cause men to follow their own Spirit, and to speak things to God which they ought not.—They are to be Gods mouth to the people in some sort, and are to speak his words, and make known and open his Doctrine to them: And therefore it behoves them greatly to take heed, and beware that they be not overcome of *Wine*; that they may teach his *Israel* the Statutes of the Lord, *Levit.* 10. 8—11. *For by the excess of wine they will err in vision, and stumble in judgment,* *Isa.* 28. 7. They are to watch for the Souls of those which are committed to their charge: their work is to be watch-men: But alas, how greatly will this Intemperance unfit them for it, and dispose them to slothfulness and sleepiness! This will unfit them for the service they are

38 *A Caveat against Drunkenness.*

appointed to, and faithfulness expected from them, *1 Thes. 5. 6—8.* It will make them blind, ignorant, foolish-ones, and render them altogether unmeet for the work of watch-men: hence it is said, *His watch-men are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber—Come ye, say they, I will fetch wine, and we will fill our selves with strong drink: and to morrow shall be as this day, and much more abundant,* *Isa. 56. 9—12.* —They should be reprovers of others, and should admonish and warn them of every path of the Destroyer, *2 Tim. 4. 2. Ezek. 3. 17—26.* But if they themselves be guilty of Drunkenness, how should they warn others of Intemperance, or reprove them for it? Thou that sayest another should not be Drunk, or commit Fornication, art thou thy self Intemperate, and unclean? *Thou that teachest another, teachest thou not thy self? Rom. 2. 19—24.* —They should give themselves to reading (the Scriptures of truth) to Exhortation, and Doctrine: and to that end redeem the time, that their profiting may appear to all, *1 Tim. 4. 13—16. 2 Tim. 4. 2.* But alas! How will this Swinish Iniquity unfit men for this, and hinder them from exercising themselves to what is good and profitable to themselves and their Brethren! And do not such sometimes complain, they are so straitned by reason of their callings

lings and imployments, that they cannot be so oft with their Brethren as they would be; when yet the same persons can too frequently find time to distemper themselves, and abuse the good Creatures of God: And thereby cause others to abhor the Ordinances and Appointments of the Lord: Yea, therefore (as we have said) God makes them base and contemptible before all the people; And they are justly taken up in the lips of talkers. Oh how provoking an Iniquity is this in such as these are! And unto such the Lord also may speak, and say, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?* Psal. 50. 16—20—22, And indeed, the provokingness of this Iniquity in them, is signified in Gods severity against them. *If that servant say in his heart, my Lord delayeth his coming, and shall begin to beat the men-servants, and the maidens, and to eat and drink with the drunken, or, to be drunken: The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of: and shall cut him in sunder, and appoint him his portion with the Hypocrites and unbelievers: there shall be weeping, and gnashing of teeth. And that Servant which knew his Lords will, and prepared not, neither did according to his will, shall be beaten with many stripes.*

40 - A Caveat against Drunkenness.

—For unto whomsoever much is given, of him shall much be required: And to whom men have committed much, of him they will ask the more, Matth. 24. 48—51. and Luke 12. 45—48. Oh consider this ye that forget God and his Law (Prov. 31. 5.) lest he tear you in pieces and there be none to deliver: Lest now spending your time in mirth and jollity, and in the abuse of the good Creatures of God, you hereafter howl for a drop of water to cool your tongues, being tormented in that flame, when you come to drink of the Wrath of the Almighty, Job. 21. 12—20. Luke 16. 19—24. You should especially have your conversation in Heaven, and be minding the things above, where Christ sitteth at the right hand of God: And if you should mind these earthly things, and so dwell in your hearts and affections upon the earth, how can you escape the snare which will come upon all the inhabitants of the earth? Therefore take heed to your selves, saith our Saviour to his Disciples and Apostles, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life (whereto Intemperance will necessarily lead you) and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth (as riotous persons and Drunkards do). Watch ye therefore, and pray alwayes, &c. Luke 21. 34, 35, 36.

A Caveat against Drunkenness. 41

III. Considering the time when this dehortation and admonition was given to these Believers, we may learn somewhat from thence which may be instructive to us from this circumstance. And so, as we may see, it was given unto them [*When the dayes were evil*, Eph. 5. 16.] Now they may be said to be evil, in a double consideration, whereto we shall here briefly speak, and so note something for our learning: As to say,

1. The dayes or time may be said to be evil, when they are sinful times, when Iniquity doth abound, and that both Spiritual and Carnal. The dayes are evil, sinfully evil, and perilous times, when men have a form of Godliness over all their Impiety and wickedness, 2 Tim. 3. 1—5. Matth. 24. 12. As well as also they are said to be evil, when more gross impiety, and carnal wickedness abound. As when the words of many amongst the professed people of God, are so stout, as they say, *It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before him?* as Mal. 3. 14, 15: or when they run to all excess of Riot, and commit Iniquity with greediness: So it was said to be an evil time, when the Lord saith, *I know your manifold transgressions, and your mighty sins*, Amos 5. 12, 13. And so it appears, the times or dayes in this place, were said to be evil, because of the abounding of gross wicked-

42 *A Caveat against Drunkenness.*

wickedness: many amongst them did commit uncleanness with greediness; and were acting unfruitful works of darkness, such as it was a shame to speak of, *Ephes.* 4. 16—19. and *chap.* 5. 11, 12.

2. The dayes may be said to be evil, when they are full of affliction, and when God is executing his judgments upon the earth: So as, *All the dayes of the afflicted are evil*, *Prov.* 16. 15. So the Prophet imprecates, *Bring upon them the day of evil*, *Jer.* 17. 17, 18. And so the dayes, or times, are frequently, and most frequently said to be evil, *Psal.* 49. 5. *Prov.* 16. 4. *Eccles.* 9. 12. and 12. 1. *Amos* 6. 3. *Micah* 2. 3. *Matth.* 6. 34. And from this double understanding we may take notice of these two instructions from this circumstance of the time, *viz.*

[1.] That when the dayes are sinfully evil, then especially the Believers need to be admonished to flee from Intemperance, and excess of *Wine*: And it behoves them then more abundantly to receive the admonition, *Not to be drunk with Wine*: And this will appear if we consider;

1. In such dayes and times they have more temptations and provocations by the general evil example of others: Therefore they the more need this admonition to be given to, and received by them, when Iniquity is so generally and frequently practised by those amongst whom we live, and is so openly

A Caveat against Drunkenness. 43

openly acted and committed by them. Hence the Lord giveth this admonition to his people in former times : *Thou shalt not follow a multitude to do evil*, Exod. 23. 2. In which he signifies, that in such a day we shall have more strong provocations to have fellowship with them in those unfruitful works of darkness, than when Iniquity stops her mouth, and hides her head, and a greater inclination thereto : And this also appeareth by what Gods professed people plead for the service of their sins : Namely, the general and open example of their Fathers, and great-ones : *We will do, say they, whatsoever thing goeth forth out of our own mouth, to burn incense to the Queen of Heaven — as we have done, we, and our Fathers, our Kings, and our Princes, in the Cities of Judah, and in the streets of Jerusalem*, Jer. 44. 15—17. When men generally declare their sin as *Sodom*, and hide it not, Oh then we need especially, and it greatly concerns us to receive, and obey this admonition given to us. Then we shall have many to entice, and urge us, by their word and example, to consent to them, and comply with them, in their crooked paths ; and to run with them to the same excess of Riot whereto they run. And then more especially also, it behoves us to receive the admonition, when not only the people generally, among whom we live, are given to Intemperance ; but when *The leaders of the people*

44 *A Caveat against Drunkenness.*

people also err through wine, and through strong drink are out of the way: as, Isa. 28. 7, *Then the leaders of the people cause them to err, and go astray also, and they that are led of them are destroyed,* Isa. 3. 12. and 9. 16. *I have seen folly in the Prophets of Samaria, saith the Lord—They caused my people Israel to err. I have seen also in the Prophets of Jerusalem (of the chief City) an horrible thing—They strengthen the hands of evil-doers, that none doth return from his wickedness—Therefore thus saith the Lord of Hosts concerning the Prophets: Behold, I will feed them with worm-wood, and make them drink of the water of gall. For from the Prophets of Jerusalem is profaneness gone forth into all the land,* Jer. 23. 13—15. When such as these forsake the right way, and count it pleasure to Riot in the day-time, then it is an evil time: Then many times they allure through the lusts of the flesh—those that were clean escaped from them that live in error, 2 Pet. 2. 13—18.

2. Then also the Believers need to be admonished of Intemperance when the dayes are sinfully evil; Because, when Rioting and Drunkenness are commonly practised, these evils may be committed without fear of shame and punishment: then *there is none to put them to shame in any thing,* as Judg. 18. 7. But they that tempt God, are even delivered from that shame and penalty which of right belongs to their transgression, Mal. 3. 14, 15.

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A Caveat against Drunkenness. 45

The wicked walk on every side (openly and securely, and do not hide themselves) when Vileness (Rioting and Drunkenness) are exalted amongst the Sons of men: And then it is high time for the righteous to cry, *Save Lord, deliver us from our own, and others transgressions: Incline not our hearts to any evil thing, to practice wicked works with men that work Iniquity, and let us not eat of their dainties,* Psalm 12. 1—8. and 141: 1—4, *The rod and reproof give wisdom:* But when persons are left to themselves, usually they act and commit shameful things, *Prov. 29. 15.* This was that which provoked the Lord to anger against *Eli*, who judged *Israel*, and might be some cause of his Sons great Impiety and Iniquity, and that they were such children of *Belial*, that when they made themselves vile he restrained them not, *1 Sam. 3. 13.* When Justice and Judgment are executed, and sinners are shamed, and punished according to the quality of their Offence, this puts an awe upon others, and causes them to take heed of Iniquity, lest they also partake of the Punishment: And such righteous Judges, and Magistrates, do put away evil from among the people: *And all the people shall hear, and fear, and do so no more wickedly, or presumptuously,* Deut. 17. 12, 13. and 13. 8—11. and 19. 18—21. And so it is said particularly, *When gluttonous persons and drunkards are punished for their*

46 *A Caveat against Drunkenness.*

their intemperance, by this means the Judges put away evil from amongst them: And all Israel shall hear and fear, Deut. 21. 20, 21.

But, when we are all so naturally inclined to evil; and also every man is left to himself, to do what is right in his own eyes, without check, shame, or punishment; when every man is a Law to himself, as it were, and the Reins are laid upon their Necks, that they may go whither they please: And when the Sons of the Mighty will not do Justice: when *they know not, nor will understand, but walk on in darkness* (as *Psal. 82. 1---5,*) then it is high time to receive the admonition which the Holy Ghost is giving unto us, and to accept it thankfully from those who are over us in the Lord, that they will admonish us of, and dehort us from this great and root-Iniquity of Intemperance: For then especially we shall be ready to pollute our selves herewith, when we may do so, and not be restrained from it, or shamed, or punished for it.

Nay further, the Believers need to have and receive this admonition, when their Watch-men are polluted with Intemperance, or some of them: because they that are so, cannot faithfully, or successfully reprove another of an Iniquity of which they themselves are also guilty. How can they pluck out the Mote out of their Brothers eye, when he hold there is a Beam in their own? How can they

A Caveat against Drunkenness. 47

they fault, or with what face can they reprove their Brethren for Intemperance, when they also are given unto, and too often defiled with excess of Wine? *Matth. 7. 3---5.* Nay indeed, how can they reprove others of any evil whatsoever, while themselves walk not with a right foot in the Gospel, but eat and drink with the Drunken? Hence when the Apostle solemnly charges *Timothy, Before God and the Lord Jesus Christ, &c. To preach the Word, and be instant in season, and out of season, reprove rebuke, exhort, &c.* He then instructs him: *But watch thou, or be thou sober, in all things* (as the same word is read in some of our Margins, and so translated elsewhere: as *1 Pet. 5. 8.*) As if he should say, That thou mayest Preach the word faithfully, and Reprove and Rebuke Offenders, be thou thy self Sober, and Temperate in all things, be not a partaker of other mens sins, but keep thy self pure; otherwise thou canst not be a Reprover, or Faithful-reprover of others, *2 Tim. 4. 1---5.* and *1 Tim. 5. 22.* Alas, how do such teachers strengthen others in their evil wayes! their Brethren will say, surely Drunkenness and Intemperance are no great evils, for our leaders are Good-fellows also, and will joyn, and keep Company with us. And however we need not fear to be reprov'd by them; They dare not Prophesy unto us to cause us to take shame (as *Micah 2. 6.*)
because

48 *A Caveat against Drunkenness.*

because they themselves too often exceed in their Intemperance. Oh! needful therefore it is, for us to be dehorted from, and admonished of this Iniquity; when men may sin without fear of shame or punishment from the Civil Magistrate, and when also there are like People, like Priest: And now it's high time for us to suffer this word of admonition and exhortation; *Be not drunk with Wine.*

3. Nay, when the dayes are so sinfully evil, as hath been said, we need then to have and receive this admonition here given to us; not only because then we have more strong temptations to Intemperance than at other times: nor only because we may be guilty of it without shame, punishment, or reproof: But also in such dayes we shall be reproached, frowned upon, and evilly dealt with; if we have not fellowship with them in their unfruitful works of darkness: others will think it strange if we run not with them to the same excess of Riot, Blaspheming and speaking evil of us, 1 Pet. 4. 3, 4. So it was in evil dayes in *Israel*: *Judgment was turned backward, and Justice stood afar off: for truth was fallen in the streets, and equity could not enter: Yea truth failed, and he that departed from evil made himself a prey; or was counted a Mad-man, a Fanatick, &c. Isa. 45. 14, 15.* So now too many hate the good, and love the evil, *Mic. 3. 1—3.* And hereby think

A Caveat against Drunkenness. 49

to affright men, and scare them into their evil wayes and manners, by their reproaches, frowns, scoffs, derisions, &c. Then it is an evil time indeed, a sinful and perilous time, when the just are afflicted, because they will not put forth their hand to Iniquity with others, but refrain their feet from their evil wayes and crooked paths, *Amos 5. 10—13.* And then especially they need to be admonished to flee Infobriety, when they will be reproached, vilified, and persecuted by others for so doing, lest by the evil use they meet with, they be corrupted from the right way, and turn aside after Satan.

Nay, when the dayes are sinfully evil, then the way to meet with praise from others, preferment, and safety, is to do as the most of men do, and to walk in the broad way with them: then the vilest of the Sons of men are exalted, even such as walk in riotous wayes and practises, *Psal. 12. 8.* Then *the proud are counted happy, and they that work wickedness are set up, and they that tempt God are even delivered,* *Mal. 3. 13—15.* And therefore in such dayes especially we need to be admonished to abstain from every kind of evil whatsoever, and particularly from this of Intemperance: for we love naturally to be well spoken of by others, and to be advanced or lifted up amongst men, or however to enjoy our liberty, and be secured from all reproach, and molestation from o-

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50 *A Caveat against Drunkenness.*

thers: and therefore when all outward encouragement, promotion, and protection are assured unto, and enjoyed by such as will eat, drink, and be drunken: How ready are we by occasion hereof, to wander out of the way of understanding, and to have fellowship with them in their unfruitful works of darkness? The world will love its own, *Joh. 15. 19. They that forsake the Law, praise the wicked,* Prov. 28.4. The world cannot hate them that are of it, and who do fulfil its lusts, but delights in them, and think, these are the only persons that are meet to be confided in; and that will be trusty, and faithful, in any trust that is committed to them, *Joh. 7. 7.* And therefore these are the persons that shall be countenanced, promoted, protected, encouraged, and be the men, the darlings and dillings of the times: These are they that shall be accounted honest men, and good-fellows, such as will be true to their friends: these are the men that shall be reputed and reported to be bountiful and liberal persons, (though in truth they are Churls and vile ones in the esteem and account of him that judgeth righteously, *Isa. 32. 5—8.*) And who so meet. for society, countenance, security, and advancement, as these? Oh therefore! what great need have we when the dayes are evil, to be admonished and warned to flee from this path of the destroyer, even from Intemperance,
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and to receive, and obey the admonition given unto us, and to that end to go forth unto Christ without the Camp, bearing his reproach, who was spoken against by them that sate in the Gate, even by the Judges, and Magistrates, and was the song of the Drunkards, or, of the Drinkers of *Strong Drink*, *Heb.* 13. 13. with *Psal.* 69. 12.

Oh then, when the dayes are evil, suffer this word of exhortation which is here givento you by the Holy Ghost: And as ye are Children of light, walk as such: let discretion preserve you, and understanding keep you from those crooked wayes and evil paths; and that you walk in the way of good men, and keep the paths of the righteous: And to move hereto, let us briefly consider:

1. It hath been the practice of good men in evil times, instead of complying with sinful ones, or having any fellowship with them in their unfruitful works of darkness, to be filled with grief and sorrow, not only for their own evils; but for the miscarriages of others also. *The righteous Soul of just Lot was vexed with the filthy conversation of the wicked*, 2 *Pet.* 2. 7, 8. Rivers of waters run down the eyes of the sweet Psalmist of *Israel*, because men kept not Gods Law: he beheld the transgressors and was grieved, because they kept not Gods word, *Plal.* 119. 136, 158. The Prophet *Jeremy* cries out, *My Bowels, my Bowels, I am pained at my very heart. My heart maketh a*
E 2 *noise*

52 *A Caveat against Drunkenness.*

noise in me, I cannot hold my peace, &c. — For my people is foolish, they are foolish children. His Soul did weep in secret for mens pride and profaneness, Jer. 4. 19 — 22. and 9. 2. and 13. 17. They did mourn and weep for the abominations that were committed in the midst of them, Ezek. 9. 4. Yea, our Saviour wept over Jerusalem, because they knew not the time of their visitation, Luke 19. 41, 42. And the Apostle feared he should have cause when he came to Corinth, to bewail many which had sinned, and had not repented of the Uncleaness, Fornication, and Lasciviousness which they had committed, 2 Cor. 12. 20, 21. They were so far from oying with evil doers then, as that they were full of heaviness, and exprest it outwardly in weeping and sighing for the many abominations done by them amongst whom they lived. Walk we also in the way of those good men, and be we diligent followers of them.

2. In walking honestly according to the teachings of the Grace of God, we may be Instruments of mercy and good to them amongst whom we live; Both in causing them to consider their wayes, and to return from their wickedness, unto him against whom they have sinned, *Jer. 23. 14, 22. 1 Pet. 3. 1.* And in obtaining sparing-mercy through the intercession of Christ for such as yet go on in their trespasses, that judgment may not be speedily executed upon them, nor the wo-
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A Caveat against Drunkenness. 53

ful day, the day of desolation hastened upon them, *Jer.* 17. 16. and 18. 20. God had spared *Sodom* and *Gomorrha*, &c. And had not destroyed those Cities, had there been ten righteous persons found therein, *Gen.* 18. 32; and though there were not, yet he accepted *Lot* who interceded for *Zoar*, and did not overthrow it, *Gen.* 19. 19—22. And because of that very small remnant of upright ones that were left in *Judah*, therefore that nation was not made as *Sodom*, and like to *Gomorrha*, *Isa.* 1. 7—9. So when Christ threatens, that if the Angel and Church of *Sardis* did not watch, he would come upon them as a thief, and they should not know what hour he would come upon them: He adds; *But* (as some read) *thou hast a few names even in Sardis*, &c. As if he should say, I have respect to them, and therefore will not so suddenly hasten the execution of what I threaten upon thee, *Rev.* 3. 3, 4.

3. It's highly acceptable unto God, and approvable in his sight, that in evil times they keep themselves unspotted from the world, and defile not their garments, as the generality do, *Rev.* 3. 4. And he takes special notice of them, and grants signal favours to them: And though they, all that will live godly in Christ, shall suffer persecution: yet in his desolating-judgments he usually doth discriminate them from others, who have in evil times walked before him,

54 A Caveat against Drunkenness.

and been perfect. So Noah found grace in the eyes of the Lord, He being a just man and perfect in his generations: And Noah walked with God, when the earth was corrupt before God: And the earth was filled with violence for all flesh had corrupted his way upon the earth—And the Lord said unto Noah, Come thou and all thy house (it fared the better for him) into the Ark; for thee have I seen righteous before me, Gen. 6. 7, 8—12—22. and 7. 1. 2 Pet. 2. 5. And when he turned the Cities of Sodom and Gomorrha into ashes—He delivered just Lot vexed with the filthy conversation of the wicked: And the Lord still knoweth how to deliver the godly out of temptation, Gen. 19. 2. 2 Pet. 2. 6--9. see also, Deut. 4. 3, 4. Numb. 14. 24, 30, 38. And when he threatened to execute desolating-Judgments upon Jerusalem, yet before the execution thereof, The Lord said to the man clothed with linnen, which had the writers Inkhorn by his side; Go thorow the midst of the city---and set a mark on the foreheads of them that sigh, and that cry for all the abominations that were done in the midst thereof. And to the others, which had every man a slaughter-weapon in his hand, he said, Go ye---thorow the city and smite, let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: But come not near any upon whom is the mark: And begin at my sanctuary,

A Caveat against Drunkenness. 55

sanctuary, those that come nearest to me, Ezek. 9. 2---4---6---11. and 14. 14, 16, 18, 20. Rev. 7. 2, 3. And though the iniquity of any Nation, upon whom his name is called, be so great, as that he is resolved to give it up into the hand of strangers, and to deal with it, as he said he would do, and did with Israel; *Thus saith the Lord, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off* (not from the earth, but) *from thee the righteous and the wicked*, Ezek. 21. 3, 4. Yet, though those who have kept themselves unsported from the Pollutions of the World, have their substance and treasures spoiled by the enemy, and are not wholly hid, he may cause the enemy to entreat them well in the time of evil, and in the time of affliction, and give them their lives for a prey, and cause them to be pitied of them that lead them captives, as he did to *Jeremy, Baruch, Ebedmelech, Ezekiel, Daniel, &c.* Jer. 15. 11---14. and 39. 17, 18. and 40. 2---4. and 45. 5. Dan. 1. 9: yea, he by way of promise saith; He will spare them, who exercise themselves to Godliness, when others of their brethren professedly grow prophane, wicked, and licentious, *as a man spareth his own son that serveth him*, Mal. 3. 13---16, 17. And to such he hath a peculiar respect, and will cause them to come nigher to him than others shall do; though in their returning from their wandrings,

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56 *A Caveat against Drunkenness.*

drings, he forgive them, and receive them graciously: *The Priests, the Levites---that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister unto me, &c. saith the Lord, Ezek. 44. 10---13, 14, 15, 16. Thou hast a few names even in Sardis, which have not defiled their garments, saith the Lord Jesus: And they shall walk with me in white, for they are worthy. Rev. 3. 4: the consideration of all which might ingage us. To come out from among men in evil days, and be separate, and touch no unclean thing: And the Lord Almighty will receive us (whoever reject us) and will be a Father to us, and we shall be to him for sons and daughters. Having therefore these promises and encouragements, let us cleanse our selves from all filthiness of the flesh and spirit, &c. 2 Cor. 6. 14---17, 18. and 7. 1. Again,*

2. As evil signifies evil of Affliction and Judgment; so we may receive this further instruction: That when the days are evil, when God's Judgments are poured forth amongst us, and felt by us, and greater feared; then especially we need to have, and receive this Admonition, that we be not drunk with Wine, but that we watch against all intemperance and infobriety: *When thy judgments are in the earth, saith the Prophet, the inhabitants of the world will learn righteousness, Isa. 26. 9. And therefore then it be-
hoves*

A Caveat against Drunkenness. 57

hoves the Believers especially to be temperate in all things: So it was with *Daniel* and his three companions when they were in captivity, and under great affliction: they would not defile themselves with the portion of the King's meat, nor with the Wine which he drank, *Dan.* 1. 5--8--16. And indeed, as it is always sinful, so it is most unseasonable to eat and drink to excess, when God is casting us down in his Providences, and ordering occasions of mourning, and lamentation to us: when men are *minished and brought low thorow oppression, affliction, and sorrow*, *Psal.* 107. 39. When we see *a sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it should glitter; should we then make mirth?* *Ezek.* 21. 9, 10. should we unfit our selves for a wise consideration of the Lord's doings, when he is making desolations amongst us? surely this will be an high aggravation of our iniquity, as is once and again signified to us: *Wo unto them, saith the Lord, that rise up early in the morning, that they may follow strong drink, that continue until night, till Wine inflame them: And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, nor the operation of his hands,* *Isa.* 5. 11, 12. *In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding*

58 *A Caveat against Drunkenness.*

*girding with sack-cloath: And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine, &c. And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till ye dye, saith the Lord God of hosts, Isa. 22. 1---12---14. Wo to them that put far away the evil day---that lye upon beds of ivory, and stretch themselves upon their couches, or abound with superfluity; and eat the lambs out of the flock, and the calves out of the midst of the stall. That chaunt, or quaver to the sound of the viol: ----That drink Wine in bowles, and anoint themselves with the chief oynments: But they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed, Amos 6. 1—3—6—8. Truly, as our Saviour gives us to understand, now the Bridegroom is taken away from us, it is a continued time of fasting; and outward occasions of mourning are presented to his disciples, till God shall send us him again who now is preached to us, *Mat. 9. 14, 15. Luk. 5. 34, 35.* And to all this time that may be long, which our Saviour speaks to his Disciples, when he is taking his leave of them, *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, &c. Joh. 16. 20.* And yet at some times more abundantly they*

A Caveat against Drunkenness. 59

they have outward cause of mourning administered to them: And they then are instructed to be afflicted, and mourn, and weep: To let *their laughter be turned into mourning, and their joy into heaviness*, Jam. 4. 9, 10. And such have been, and are the times in which we live: wherein God hath been sharpening his sword, and hath made great slaughters amongst us in former times: And as yet, it is not put up into it's Scabbard. As also, he hath been sweeping away multitudes, multitudes by the Pestilence, and other grievous diseases which he hath been inflicting amongst us: And hath also been contending by devouring Fire, whereby the crowning City hath been almost destroyed: yea, and hath been pleading with us by Water, and unusual floods, whereby he hath washed away the things that grow out of the earth, and destroyed the hope of man, as *Job 14. 19.* And hath thorow decay of Trade, and otherwise, brought our formerly rich and flourishing Nation very low, and into great poverty and straits: And hath removed and taken away many merciful and righteous ones from amongst us, even in the midst of their days: so as we may say; *Wo is us, for we are, as when they have gathered the summer fruits, as the grape gleanings of the vintage, there is no cluster to eat — The good man is perished out of the earth, and men of kindness and godliness are taken away,*
Mic. 7. 1, 2.

60 *A Caveat against Drunkenness.*

Mic. 7. 1, 2. *Isa.* 57. 1, 2. *Psal.* 12. 1, &c. And this is an heavy Judgment in it self, and the fore-runner, and way-maker for greater, and more dreadful to come; if we prepare not to meet the Lord in the way of his Judgments. Yea, what cause of mourning is also presented to us, now there is such an abounding of spiritual iniquity, and of divers and strange Doctrines, and such a multitude of poor Souls deluded, and in the highway to be destroyed thereby? And how long and often hath God been threatening to give up our Nation to that strong delusion, which hath been brought into, and preserved in the World, by him, whose coming was after the working of Satan, with all power, and signs, and lying wonders: because the inhabitants thereof have not received the love of the truth to be saved thereby? 2 Thes. 2. 8---11. Yea, how many have departed from the faith already, giving heed to seducing spirits, and doctrines of devils, or Demons! 1 Tim. 4. 1. yea, and how hath God cast upon us the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels amongst us, as *Psal.* 78. 49? yea his anger is not turned away, but his hand is stretched out still; and what he is further threatening to do unto us, is evident and apparent: And is this a time for us then to work the will of the gentiles, and to walk in excess of Wine, revellings, banquettings, &c? Surely no: cause we have rather,

A Caveat against Drunkenness. 61

rather, abundant cause, to sigh with the breaking of our loins, and with bitterness, for the judgments, and occasions of heaviness already come, and for the tidings of what is a coming, because it cometh: *And every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water, &c. Ezek. 21. 6, 7.* Surely the present days are such as might cause all the merry-hearted to sigh, and not to drink Wine with a song; yea, to cause strong drink to be bitter to them that drink it: *For all joy is darkened, the mirth of the land is gone, Isa. 24. 7---11.* And what wrath is yet laid up in store, and what the end will be, or how soon he may so order Judgment, as when he begins, he will also make an end, and affliction shall not rise up the second time. *But while they be drunken, drunkards, they shall be devoured as stubble fully dry;* he only perfectly knoweth, before whose eyes all things are naked, and opened, *Nehem. 1. 8---10.* But such times seem to be coming, as will cause mens hearts to fail for fear; yea certainly they shall come, *Luk. 21. 25, 26.* And oh! how doth it then behove those who know and believe in some measure the testimony of God concerning Christ, *to be sober, and watch unto prayer in such evil days! 1 Pet. 4. 7.* And to take heed to themselves, lest at any time their hearts be over-charged with surfeiting, and drunkenness, &c. *Luk. 21. 25,*

62 *A Caveat against Drunkenness.*

26—34—36. And now to redeem, and not mispend the opportunity, *because the days are evil.* God is loudly awakening us to his righteousness in his providences, and in the lifting up of his hand amongst us; and shall we still follow our infobriety, and be companions of riotous persons, and thereby make our selves so sottish and insensible, as to be like him that lieth down in the midst of the sea, or as he that lieth upon the top of a mast; who though stricken, yet is not sick; though beaten feels it not, but saith, when shall I awake? I will seek Wine and strong drink again, Prov. 23. 31—35. Oh! though Israel thus play the Harlot, let not Judah, Gods pleasant plant, thus offend, and that in such a day of adversity and affliction also: let them not now make their belly their God, and debase themselves to Hell, for the satisfying of their fleshly lusts and desires: And so for a morsel of meat, like *Esaú*, sell their birthright. And most especially, let not such transgress through Wine in such evil times, who are as the Hee-goats before the flock: yea, let all the believers now, both those who are taught, and those who teach, look diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble them, and thereby many be defiled: lest there be amongst them a root that beareth Wormwood and Gall; any person, or persons that say in his, or their heart: *We shall have*
peace,

A Caveat against Drunkenness. 63

peace, though we walk after the imagination of our hearts, adding drunkenness to thirst: For the Lord will not spare such an one; But then the anger of the Lord, and his jealousie shall smoeke against that man, and all the curses that are written in the booke of God shall lye upon him, Heb. 12. 14, 15. with Deut. 29. 18--20. Let us all then, now especially, receive and obey the Dehortation and Admonition given to the believers when the days are evil, both sinfully evil, and evil also by reason of the manifold Afflictions and Judgments which have been, and are already amongst us; and further also, which are threatned: And now *be we not drunk with wine*: And to move us hereto, consider we another Instruction contained in this Dehortation of the Apostles, viz.

IV. In that he saith, *Be not drunk with wine*, so he signifieth to us, that we may thorough the grace of our Lord Jesus Christ, keep our selves pure from this iniquity here warned of; and obey this Admonition which is here given to us: He doth not exhort us from that which we may not possibly abstain from, or which God is not in and by his Gospel inabling and strengthening us against, and making possible to us to flee from: But in those Exhortations and Dehortations given unto us by our Lord Jesus, there is the power and influence of his spirit to inable us to abstain from what he is warning
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64 *A Caveat against Drunkenness.*

us of ; and to will and do what he is exhorting and counselling us unto ; as the Apostle saith, when he is giving Exhortations to the believers : *It is God that worketh in you, both to will and to do, of good pleasure : Do all things without murmuring and disputing, that ye may be blameless and harmless*, Phil. 2. 12—15. And when he writes to the *Thessalonians*, and re-minds them of what Commandments he and his fellow-labourers gave them by the Lord Jesus, namely, to abstain from uncleanness, intemperance, &c. he saith, *He therefore that despiseth, despiseth not man but God, who also hath given unto us his holy spirit* : As signifying, God in and by his spirit was present with those Commandments given by Christ, to inable men to what was commanded them, *1 Thes. 4. 1, 2—7, 8.* And indeed, this encouragement our Lord assures unto, and promises his Servants, that in their preaching the Gospel to every creature of all the Nations, and therewith teaching men to observe whatsoever he had commanded them, he would *be with them always, even unto the end of the world*, Mat. 28. 18—20. Rev. 3. 8. *And faithful is he that promised, who also will do it*, Mark 16. 15—20. So that though we are all naturally inclined to all that is evil ; and have many temptations and provocations thereto from without, especially in evil days ; yet we may in the strength afforded, be saved and preserved from

A Caveat against Drunkenness. 65

from the lusts of the flesh which war against the Soul, because his Spirit is not straitned towards us, but his words do good to them that walk uprightly, *Micah 2. 1—7.* Now there are many arguments contained in the Gospel, propounded to, and set before us, which are mighty through God, to help and enable us to flee from all Drunkenness and Intemperance: As to say,

1. In the Gospel is shewn unto us, that we have a comfortable injoyment of our lives, and of all our Meat and Drink, vouchsafed to us through the mediation of Jesus Christ; we were all dead, sensually dead, condemned to dye, as the Apostle signifieth to us when he saith, *If one died for all*, in the room and stead of all, *then were all dead*: And upon the account of, and by vertue of ones dying for all, and rising again, dead men now live in their several ages and generations, *to the end they might not live to themselves, or the lusts of men, but to him which died for them, and rose again*, 2 Cor. 5. 14, 15. 1 Pet. 4. 1—3. *He partook with us of flesh and blood, that he might through death destroy him that had the power of death, that is, the Devil: And deliver them who through fear of death were all their life-time subject to bondage*, Heb. 2. 14, 15. God had threatned, that in the day man did eat of the forbidden fruit, in dying, he should dye: And by our first

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66 *A Caveat against Drunkenness.*

Fathers disobedience we fell under the sentence of death: And though we might have had a sensible being, yet it had been a miserable one; we could have had no comfortable being in this world: But now, when Christ was interposed, and God promised this Seed of the Woman; *Adam* in belief of God's promise, of his purpose and grace, gives his Wife a new name, and called her *Eve*, or *Chavah*, because she was the mother of all living, who otherwise had been the mother of all dead, *Gen. 2. 17, with chap. 3. 15—20.* In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him, *1 Joh. 4. 9. Joh. 6. 51. Rom. 5. 12—18.* And through his precious Blood and powerful Sacrifice, God doth us good—and fills our hearts with food and gladness. We must otherwise have been alwayes, and altogether accursed, *Cursed in basket, and cursed in store, cursed in our meat and drink, cursed in all we had injoyed, or partaken of:* But Christ hath redeemed us from the curse of the Law, being made a curse for us, *Gal. 3. 13.* And now because he descended into the lower parts of the earth, and is ascended up on high, and hath led captivity captive, and received gifts for men, yea for the rebellions also—As the consequent and fruit hereof, God daily loadeth us with his benefits, and is a God of
salvation

A Caveat against Drunkenness. 67

salvation to us: And to God the Lord belong the issues from death, *Psal.* 68. 18—20. and 85. 10—12. Every creature of God is good, for it is sanctified (and made clean) by the word of God, and prayer, or intercession (as the word signifies), that is by the word of God, even by Jesus Christ his being made flesh: and in that body of his flesh bearing our sins, and dying our death, in the virtue whereof he is raised again: His name is the word of God, *Heb.* 4. 12. *Rev.* 19. 13. and by his intercession for us, *1 Tim.* 4. 4, 5. And hence we are instructed to give thanks alwayes for all things unto God and the Father, in the name of Jesus Christ our Lord, *Eph.* 5. 20. To signify to us, that all the mercies we are made partakers of, we partake of them upon the account of the Sufferings, Sacrifice, and Mediation of our Lord Jesus Christ: and all mixtures of mercy and compassion in afflictions, and deliverance therefrom, is, because God hath found out a ransom, *Psal.* 75. 3—8. *Job* 33. 19—24. And the end of all his goodness extended and continued to us through our blessed Mediator, is, to lead us to repentance, *Rom.* 2. 4. *2 Cor.* 5. 15. And surely, were this heartily minded and considered, that our lives, and our comfortable enjoyment of Gods mercies, are the price of his Blood and Sacrifice, and vouchsafed to us that we might live, not to the lusts of

68 *A Caveat against Drunkenness.*

men, but to the will of God: it would be powerful to preserve us from consuming upon our lusts the good things we receive at so dear a rate. Hence the Apostle when he exhorts the Believers to walk honestly—not in rioting and drunkenness; he to this end instructs them to put on the Lord Jesus Christ, Rom. 13. 13, 14; and counsels them to walk in the Spirit, whose work it is to glorify Christ, and receive of his things, and shew unto us: and saith he, Ye shall not fulfil the lusts of the flesh: Amongst which are revellings and drunkenness, Gal. 5. 16—18—21. And from the consideration hereof, that the earth is the Lords, even the Lord Jesus Christs, and the fulness thereof: and that by grace we are made partakers. of a comfortable enjoyment of Gods mercies, even by the grace of our Lord Jesus, who so greatly humbled himself for our sakes: And by the grace of God, whereby Jesus Christ tasted death for every man: The Apostle exhorteth the Believers, that whether they eat, or drink, or whatsoever they did, they should do all to the glory of God, 1 Cor. 10. 21, 26—28—31. And the not considering, or taking notice of this, is the reason and cause of mens abuse of the good creatures of God, and of their consuming them upon their lusts, or in the service of their Idols. Hence the Lord saith, *She did not know, or take notice, that I gave her*

A Caveat against Drunkenness. 69

her Corn, and Wine, and Oyl—which they prepared for Baal, Hol. 2. 6—8. Did we indeed consider at what a dear rate we have all the mercies vouchsafed to us, it would powerfully help us, thus to say, Seeing these are the price of the Blood of my blessed Redeemer, shall I abuse and waste that which cost so dear? *Shall I tread under my feet the precious Blood of Christ? God forbid. How shall I do such wickedness and sin against the precious Blood, and powerful mediation of my Lord, who loved me, and gave himself for me, and affords me these comforts and refreshings, that I might live to him that died for me, and rose again? 2 Cor. 5. 14, 15. Rom. 12. 1. 1 Pet. 4. 1—3.*

Yea indeed, now, the greatness, and preciousness of the sufferings of Christ, and the wonderfulness of the grace of God, are more brightly manifested and clearly discovered to us, than they were in former times; and thereby greater obligation is laid upon us now, than upon others under the more dark ministration of the Law, to flee from the service of our Lusts and Idols. *Through the tender mercy of our God, the day-spring from on high hath visited us, To give light to them that sat in darkness, and in the shadow of death, and to guide our feet into the way of peace, Luk. 1. 78, 79.* Jesus Christ is now evidently set forth before our eyes, as one

70 *A Caveat against Drunkenness.*

who hath been Crucified for us, in which the vileness and odiousness of our sins and vanities is clearly discovered to us, *Gal. 3. 1*, with *Rom. 3. 8*. The Gospel is preached according to the Revelation of the mystery; and the grace of God hath been more clearly revealed than before Christs coming in the flesh; yea, than before he had poured down, and shed forth the Holy Spirit upon his Apostles from Heaven, after he ascended on high: Therefore now especially it behoves us, and we are more powerfully enabled and moved to flee from all Intemperance, and the evil fruits thereof. *The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and put on the armour of light; let us walk honestly as in the day-time; not in rioting and drunkenness, &c.* Now it is high time for us to awake out of Sleep: for now all things that are reprov'd, are made manifest by the light, *Rom. 13. 11—14.* with *Eph. 5. 13—18* They that sleep, sleep in the night, and they that are drunken are drunken in the night: But let us who are of the day, be sober—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus, who died for us, that whether we wake or sleep we should live together with him, *1 Thes. 5. 4—8—10.* The grace of God which bringeth Salvation to all men, hath appeared: Teaching us, that denying ungodliness, and worldly

A Caveat against Drunkenness. 71

worldly lusts, we should live soberly, &c. Tit. 2. 10—12. *The true light now shineth—love not the world, neither the things that are in the world, not the lust of the flesh, &c.* 1 Joh. 2. 8—15, 16. *At the times of mens ignorance God winketh at them,* Act. 17. 30. But now mens sins will be greatly aggravated, if they count it a pleasure to riot in the day time, 2 Pet. 2. 13. Surely it will be more tolerable in the day of judgment for Sodom and Gomorrha, than for such as now walk on in preferring darkness before light.

2. In the Gospel of Christ the holy Spirit is discovering to us infinitely better things prepared for us in Christ, than any of those things in the abuse whereof we are vainly seeking comfort and contentment to our Souls: Therein is discovered to us, that by means of the precious blood of Christ, all things are now actually prepared, and made ready for us: The holy Spirit is lifting up Christ as an object in whom there are all spiritual blessings in heavenly things provided for mankind: A feast of fat things for all people, of *Wines on the Lees, &c.* That we might look unto him, and be saved from our sins, and from the vanity of our conversations, Luk. 14. 17. Gen. 22. 18. Eph. 1. 3. Isa. 25. 6. and 45. 22. 1 Pet. 1. 18, 19. And that we might labour for, and seek after, not that meat which perisheth, but this which indu-

72 *A Caveat against Drunkenness.*

reth unto everlasting life, which the son of man will give unto us, Joh. 6. 27—35. And in hearkening diligently unto, and coming to him, we may eat that which is good, and our souls may delight themselves in fatness, Isa. 55 1—3, we may rejoyce with joy unspeakable, and full of glory, in the worst of days and times, 1 Pet. 1. 6—8. Alas, men do propose a great deal of satisfaction and contentment to themselves in the abuse of God's mercies: they think that is the way for them to lead merry and comfortable lives, and to spend their days in gladness and jollity: that this is the way to be delivered from all melancholly, and evil and afflictive sadness: And especially in evil times, in days of affliction and mourning, they suppose the only way then to drive away sorrow from their hearts, is, to pour in Wine and strong Drink, till Wine inflame them: when as in such a time, the Lord is then calling to weeping, and to mourning: And therefore, sorrow is better then laughter, for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning: But the heart of fools is in the house of mirth, Eccles. 7. 1—5—14. And besides, men do but deceive themselves in promising to themselves any solid or durable joy and comfort from their excessive partaking of Wine and strong Drink, or eating any dainty and delicious

A Caveat against Drunkenness. 73

licious food to excess; for this is but deceitful meat, Prov. 23. 1—3. Many times hereby men make themselves sick, and so increase and heap up sadness to themselves, and add grief to their former sorrow, Hos. 7. 5, they distemper, and bring diseases upon their bodies, waste their substance, lose their good names amongst sober people, wound their consciences; such shall not find quietness in their belly, or spirit, for there is no peace to the wicked, saith my God, Job 20. 20. Isa. 57. 21. And therefore such persons do but deceive themselves, and are deceived by Wine, for Wine is a mocker, strong Drink is raging: and whosoever is deceived thereby, is not wise, Prov. 20. 1. The holy Ghost saith not, who hath a merry heart, and cheerful spirit? who hath solid and substantial joy and gladness? But, who hath wo? who hath sorrow? who hath contentions?—who hath wounds without a cause, &c? They that tarry long at the Wine, they that go to seek mixt Wine: And though while they are drinking, and in their Cups, they may outwardly laugh and be merry; yet such laughter is but the laughter of fools, which is like the crackling of thorns under a Pot, which though they make a great blaze and noise for the present, yet they are out in a moment: And the end of such mirth is sorrow, yea an heap of grief: For at last this Wine wherewith they

10

74 *A Caveat against Drunkenness.*

so abuse and distemper themselves, will bite like a Serpent, and sting like an Adder: this they shall receive from God's hand, they shall lye down in sorrow, *Prov.* 23. 29 — 32. *Isa.* 50. 10, 11. For God giveth to the Sinner, to him that wanders out of the way of understanding, travel and grief, *Eccles.* 2. 26. But now in Jesus Christ God hath prepared for us, and in the Gospel the holy Spirit is discovering to us, that which is proper to comfort and rejoyce the hearts of all that mourn: here is a Cup of consolation, which being Drunk in by us, will comfort us in all our tribulations and sadnesses, and make the heart truly and lastingly, yea everlastingly merry: *And though all the days of the afflicted are evil; yet he that hath a merry heart hath a continual feast,* *Prov.* 15. 14, 15, such an one is filled with joy and peace, in believing: *and a stranger doth not intermeddle with his joy,* *Rom.* 15. 13. *Prov.* 14. 10. And though in evil days, outward occasions of sorrow are presented and administred to him; *and his belly trembles, his lips quiver, and rottenness enters into his bones:* And all seen comforts and delight are removed and taken away: *Although the figtree shall not blossom, neither shall fruit be in the vines (and so the Drunkards weep, and Drinkers of Wine and strong Drink howl, Joel 1. 5.); yet they may and shall rejoyce in the Lord, and joy*

A Caveat against Drunkenness. 75

in the God of their salvation, Habbak. 3. 16 — 18. Cant. 1. 2 — 4. When God's judgments are so in the earth, as that the new Wine mourneth; the vine languisheth, all the merry-hearted do sigh: the mirth of tabrets ceaseth, the noise of them that rejoyce endeth; the joy of the harp ceaseth: they shall not drink Wine with a song, strong drink shall be bitter to them that drink it — When thus it shall be in the midst of the land among the people, even then the righteous, who are seeking the Lord, and seeking his face and his strength, such as have their dwelling in Heaven, they shall lift up their voice, they shall sing for the majesty of the Lord, &c. Isa. 24. 7 — 16. Oh blessed are the people that know the joyful sound, come what times will come, they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoyce all the day; and in thy righteousness shall they be exalted (to honour and safety), For thou art the glory of their strength, Psal. 89. 15 — 17. In Christ, to whom the holy Spirit is directing us, we may rejoyce always, even in the time of greatest affliction and sadness also, Phil. 3. 1. and 4. 4. His blood is drink indeed, this will cheer, revive, and refresh the very heart and spirit of the drinker: And his love therein commended, is better, infinitely better than Wine, and more to be desired, and rather to be chosen than strong Drink.

And

76 *A Caveat against Drunkenness.*

And who so eateth his flesh, and drinketh his blood, bath everlasting life, and he will raise him up at the last day, Joh. 6. 54—57. Cant. 1. 2—4. and 2. 3—5. Oh therefore in evil dayes and times, when sorrow and sadness is administred to you; and how many Temptations and Provocations from others soever you meet withal; yet be not drunk with Wine—But be ye filled with the spirit, &c. Eph. 5. 16—18, 19, Forsake not the Lord, the fountain of living waters, to hew to your selves cisterns, broken cisterns that can hold no water: But if any man thirst, let him come unto Christ and drink: And whosoever drinketh of this water of life that he will give him that cometh unto him, shall never thirst; but the water that he will give him shall be in him a well of water springing up into everlasting life, Jer. 2. 13. Joh. 7. 37, 38. and 4. 10—14. And when shame shall be the promotion of fools: when the crown of pride, the drunkards of Ephraim shall be trodden under foot—In that day shall the Lord of hosts be for a crown of glory, and for a Diadem of beauty to the residue of his people, who in the light and strength of his grace, denying ungodliness and worldly lusts, have lived soberly, &c. And come unto Christ as the rest for their weary Spirits, and unto him as the refreshing, Isa. 28. 1—3—5—12. Oh then! that we may not spend our money and time for

A Caveat against Drunkenness. 77

for that which is not bread, nor labour for that which satisfieth not; let us hearken diligently unto Christ in his Gospel, and eat that which is good, and let our Souls delight themselves in fatness: *Let us go into the house of the Lord, and eat of Wisdom's bread, and drink of the Wine which she hath mingled; let us forsake the foolish, the drunken Drunkards, and live, and go in the way of understanding.* Instead of lavishing our money out of the bag for strong Drink, let us buy the truth, and not sell it, *Isa. 55. 1--3. Prov. 9. 1--6. and 23. 20---23.* Is it because there is no comfort, peace, satisfaction, joy, and contentment in Christ, that we walk in rioting and drunkenness? What iniquity is there, or have we found in him, that we should turn our backs upon, and forsake him, and make our bellies our God? Hath he been, or is he a barren Wilderness, or a dry Tree, that we scatter our ways unto strangers, and prefer the Service of our vile and brutish affections before him, in whom dwelleth all the fulness of the God-head bodily; and in whom is all compleatness prepared for us? surely no: Oh then! Return from all your wanderings unto him who is the rest, in whom God hath dealt bountifully, and plentifully prepared for us: And from the admirable excellency of his loving-kindness to the children of men, *Let us put our trust under the shadow*

78 *A Caveat against Drunkenness.*

shadow of his wings, that we may be abundantly satisfied with the fatness of his house, and drink, and drink abundantly of the river of his pleasures, Psal. 36. 7, 8, 9.

3. In the Gospel is shewed unto us the great meanness of our Lord Jesus in the dayes of his personal Ministration; and how contented he was with, and how he condescended to mean things: such was the grace of our Lord Jesus Christ, *who being rich, for our sakes became poor*: He did not fare deliciously every day; he sought not after the best and costliest meat and drink: But when he was thirsty, he desired a little cold Water to quench his thirst, *Joh. 4. 6, 7.* And had for himself, and his disciples, and the multitude, barley-loaves, and fishes, *Joh. 6. 9--13, His knees were weak through fasting, and his flesh failed of fatness, Psal. 109. 24.* And though the men of that generation did falsely accuse him, and laid to his charge, that he was a *gluttonous person*, and a *Wine-bibber*, a friend of Publicans and Sinners, yet Wisdom, this heavenly wisdom, was justified of all her children: they knew that the *Scribes* and *Pharisees* laid to his charge things which he knew not, nor was guilty of, *Luk. 7. 30--35.* But on the contrary he wept, and afflicted his Soul with fasting, and that was to his reproach: *He made sack-cloath also his garment, and he became a Proverb unto them—*

And

A Caveat against Drunkenness. 79

And he was the song of the drinkers of strong drink, *Psal.* 69. 10—12. much hardness he indured, and did not please himself, but was content in every condition, and with all Provision: And therefore did the World hate him, because he testifieth of them (both in word and works) that their deeds were evil, *Job.* 7. 7. And he instructed his Disciples to eat and drink such things as they gave them into whose houses they came, and admonishing them of intemperance and infobriety at all times, *Luk.* 10. 7. and 21. 34---36, surely then it also behoves his followers to indure hardness as good Soldiers of Jesus Christ, and to flee from all intemperance whatsoever: And not to delight in, and be Companions of them who made Songs of the Captain of our Salvation, *Psal.* 69. 12. *2 Tim.* 2. 3. Oh! shall we, who profess ourselves to be his Disciples and Servants, seek after, and surfeit in the abuse of the best and most excellent meat and drink that we can come by? will this be by him accounted an imitating him, and following his steps, and that example which he hath left us? or shall we not rather provoke him, if we walk on in surfeiting and drunkenness, severely to testifie displeasure against us, even to cut us in sunder, and appoint us our portion with the unbelievers, even with such as never professed themselves to be his Disciples?
Luk.

80 *A Caveat against Drunkenness.*

Luk. 21. 34, 36. Oh then! set the Lord before you, and be imitators of him as dear children, for he that saith, *He knoweth and abideth in him, ought himself also so to walk, even as he walked,* 1 Joh. 2. 4—6: *If we say we have fellowship with him, and walk in darkness, in rioting and drunkenness, we lye, and do not the truth,* 1 Joh. 1. 6. with *Rom.*

13. 11—13. Do ye then especially, who profess your selves to be Christ's disciples, *Abstain from these fleshly lusts that war against the soul; that ye may not make others believe, or give them occasion to thinke, that Christ is the minister of sin, but all may know you are his disciples:* And it is sufficient for the Disciple to be, and fare as his Master, and the Servant as his Lord, 1 Pet. 2. 9—11. *Mat. 10. 24, 25. Ephes. 5. 1, 2, 3—8. 1 Pet. 2. 20, 21, 22.*

4. Yea, in this glorious Gospel there is set before us the things which are not seen, which are eternal; To move us, and prevail with us to avoid and abstain from all intemperance whatsoever.

On the one hand, there is propounded to, and set before us a blessed hope, to be enjoyed at the appearing of our Lord Jesus, by all those who are diligent, that they may be found of him in peace without spot, and blameless: *And every man that hath this hope in him, purifieth himself* (from the Pollutions
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A Caveat against Drunkenness. 81

of the world) even as he is pure, 1 Job. 3. 3, Every man, saith the Apostle, that striveth for the mastery, is temperate in all things: now they do it to obtain a corruptible Crown, but we an incorruptible; men here will deny themselves, and abstain from an immoderate and unsober use of meat and drink, that they may get a fading and corruptible Crown: and it's very uncertain whether they have it, though they give all diligence: For many run and strive, and but one receiveth the prize: But we have an incorruptible Crown set before us, the prize of the high calling of God in Christ: And therefore it highly concerns us to be temperate in all things, as the Apostle also was, from this consideration: *I keep under my body*, saith he, *and bring it into subjection, lest that by any means when I have preached to others, I myself should be a reprobate*, 1 Cor. 9. 24, 25—27. And as the living soberly is contained in the posture in which we should wait for that hope; so also, the looking for that blessed hope, is powerful to ingage us to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2. 11—13. For we are saved by hope, even from our sins and vanities, Rom. 8. 24. The promises, these exceeding great and precious promises, ministred to us in, and with the Gospel, do powerfully
G oblige,

82 *A Caveat against Drunkenness.*

oblige and engage us to cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God: And to add to our faith virtue, and to virtue knowledg, and to knowledg temperance, &c. 2 Cor. 7. 1, 2. 2 Pet. 1. 4—6. He hath promised that he will hereafter save them that look for him, as his grace instructs, from all their sins, sorrows, griefs, enemies; and compleatly and everlastingly satisfy them with his goodness, and they shall inherit all things. Oh then, let none of us be so profane as for a morsel of meat, or for a little *Strong Drink*, to sell our birth-right, and deprive our selves of that *Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in the Heavens* for them who are kept by the power of God through faith unto that *Salvation, ready to be revealed in these last dayes*: But gird we up the loins of our mind; be we sober, and hope perfectly for the grace that is to be brought at the *Revelation of Jesus Christ*: As obedient Children, not fashioning our selves according to our former lusts in our ignorance. But as he that hath called us is holy, so let us be holy in all manner of conversation, 1 Pet. 1. 4—13, 14. Let our loins be alwayes girded about, and our lights burning; and we our selves lie unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, we may open to him

A Caveat against Drunkenness. 83

him immediately. Blessed are those servants whom the Lord when he cometh shall find watching (and not eating and drinking, and being drunken). Verily I say unto you, saith our Saviour, that he shall gird himself, and make them sit down to meat, and will come forth and serve them, Luk. 12. 35—38—45. Be we then temperate in all things, and let us flee from all infobriety, that we may enjoy that Crown of life which the Lord hath promised to them that wait for, and love him. Considering also,

On the other hand, That Drunkards shall not inherit the kingdom of God; for without are dogs, whereto Drunkards are compared, and which name is given to them, because their tables are full of vomit and filthiness, so that there is no place clean, 1 Cor. 6. 10. 2 Pet. 2. 13—22. with Isa. 56. 10, 11. and 28. 8. with Rev. 22. 14, 15. But to this we have spoken somewhat before, and therefore shall not further enlarge to it.

Yea, and now also it is the last time, and therefore it behoves us to walke honestly as in the day-time, not in rioting and drunkenness: The end of all things is at hand, be ye therefore sober, and watch unto prayer, saith 1 Pet. 4. 7. Little Children, young men, Fathers, love not the world, neither the things that are in the world; love not the lusts of the flesh, &c.

84 *A Caveat against Drunkenness.*

Pamper not the flesh now especially; glut not your selves with the good things here below; now *the world passeth away, and the lusts thereof*; little children, *it is the last time, or hour*, 1 Joh. 2. 12—15, 16—18. *And you may perfectly know that the day of the Lord so cometh as a thief in the night: Therefore sleep not as do others, but watch and be sober*, 1 Thes. 5. 2—6. Remember what our Saviour hath foretold, and spoken for our admonition, upon whom the ends of the World are come. *As it was in the dayes of Noah, so shall it be also in the dayes of the Son of man: they did eat, they drank, &c. untill the day that Noah entered into the Ark, and the Flood came and destroyed them all. Likewise also, as it was in the dayes of Lot; they did eat, they drank, they bought, they sold, &c. But the same day that Lot went out of Sodom, it rained Fire and Brimstone from Heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed*, Luk. 17. 26—30. Oh! be not then drunk with wine, lest that day, or the day of death, come upon us unawares: for as a snare shall it come upon all them that dwell on the face of the whole earth: watch we therefore, and pray alwayes, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man: as our Saviour speaks to his

A Caveat against Drunkenness. 85

his Disciples. *Luk* 21. 34—36. And what we have spoken, shall suffice to the first thing we propounded to consider and speak unto: Namely, the debortation, and admonition which the Apostle gives unto these Believers, and at such a time. And now we come to speak unto the second thing propounded to be further considered by us from this verse we are speaking unto; Namely,

[2] We have an Argument, or motive laid down by the Apostle, to engage the Believers, that they should not be Drunk with *Wine*, viz. [*Wherein is excess.*] And surely did we understand what is contained herein, it would be powerful to engage us to receive and obey the admonition which is here given to us by the Holy Ghost.

Now we may understand these words, either as an account of what the Apostle means and intends by the *Wine* wherewith he would not have us be Drunk, or filled; namely, that *wherein is excess*: in the use, or abuse whereof men may exceed the bounds of Sobriety: And then he doth intimate to us, that there are *Wines* and *Dainties* whereof we may drink, and drink abundantly, and wherewith we may be filled, and yet there is no excess in so doing: But the more we drink, the more welcom and acceptable we are to God, and profitable to

86 *A Caveat against Drunkenness.*

men; and this blessedness they shall partake of, who from the wonderful preciousness, and admirable excellency of Gods loving-kindness to the Children of men, do put their trust under the shadow of his wings; such shall be inebriated, or, plentifully filled, and satisfied with the fatness of his house, with whom is the Fountain of Life, Psal. 36. 7-9. But to this we shall have more apt occasion to speak in the Exhortation following. [*But be ye filled with the Spirit.*]

Or also, we may look upon these words [*Wherein is excess*], as an argument to engage the Believers, *not to be drunk with wine*; and so to flee from all, and all manner of Infobriety: and so we desire to speak to them: And so,

1. By [*Excess*] is not only meant intemperance in eating and drinking; for of that he had warned them before, in saying, *Be not drunk*: and to which we have spoken. But also by [*Excess*] is meant Prodigality, and wastfully spending this worlds good which God is putting into our hands, that we might honour and glorify him, *Prov.* 2. 9, 10. So the Prodigal did prodigally and profusely waste his substance with this Intemperance amongst other things, *Luk.* 15. 12, 13. And we may see by experience, that ordinarily in Drunkenness is such excess, an excessive spending and consuming mens estates
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A Caveat against Drunkenness. 87

and riches, and impoverishing themselves thereby, and directly bringing themselves, and also provoking God to bring them to penury and beggary: *He that loveth Wine and Oyl, shall not be rich*, Prov. 21. 17; from this evil concomitant and consequent of Drunkenness, the Holy Ghost gives us this admonition: *Hear thou, my Son, and be wise, and guide thine heart in the way: Be not amongst Wine-bibbers, amongst riotous eaters of flesh: For the Drunken and the Glutton shall come to poverty, and drowsiness shall cloathe him with raggs*, Prov. 23. 19—21. *He that followeth after vain persons, shall have poverty enough*, Prov. 28. 19. Men do lavish Gold out of the Bag for the satisfying this brutish and swinish affection and lust: yea, and by their Intemperance they unfit themselves for diligence in business, and dispose themselves to sleepiness, drowsiness, and slothfulness, 1 Thes. 5. 6, 7; Prov. 23. 21: And hereby also they bring want and poverty upon themselves. *I went by the field of the slothful—And lo it was all grown over with thorns.—Then I saw and considered it well, I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man*, Prov. 24. 30—34. and 6. 6—9—11. And by their Drunkenness

88 *A Caveat against Drunkenness.*

and Intemperance, and the want which follows thereupon, they do usually bring upon themselves, and load themselves with many distracting and distressing cares, how they shall be provided for, and their Families; or how they shall pay and discharge their debts, and keep themselves out of Prison: or possibly how they shall have enough continued to them to consume upon their lusts for the future. Hence our Saviour puts the cares of this world as the consequent of Intemperance: *Take heed to your selves, lest at any time your heart be overcharged with surfeiting and drunkenness, and the cares of this life,* Luk. 21. 34. And this excess which is in Drunkenness, is a great evil, and the cause of very many evils also, some of which have been intimated before.

As, Hereby men unfit themselves for the end for which they are entrusted with this Worlds good, which is, to do good therewith to others also: For whatsoever interest men have in the things of this world, or right to dispose them; yet they are owners of them, not as absolute Lords, but as accountable Stewards, *Luk. 16. 1—8*; and must give an account to the great and supream Lord in due season, *Rom. 14. 9—12. 2 Cor. 5. 10.* Now when men consume these goods upon the service of their lusts, many times their own Families, if they have any, their Wives
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A Caveat against Drunkenness. 89

and Children, &c. may be in great want: *And he that provideth not for his own, especially for those of his own household, he hath denied the Faith, and is worse than an Infidel,* 1 Tim. 5. 6—8. Or, if they be provided for, there are many poor creatures of mankind, for whom Christ died, who are in great wants, and straits, and destitute of daily food: And what God hath put into our hands, and committed to us, is, to take our own portion out of it, and to do good to others with the residue, who stand in need. And so they are called, and are another mans; even given to us for refreshing the Bowels of others, *Luk. 16. 12.* And we are instructed, *not to withhold good from them to whom it is due, or from the owners thereof, when it is in the power of our hand to do it,* Prov. 3. 27, 28. But now when men are given to *Wine, or Strong Drink*, and so to prodigality, they put themselves out of capacity to administer to others to whom it is due, by the instructions of their Lord, as otherwise they might do. *This was the iniquity of Sodom, pride and fulness of bread; and as the consequent, and concomitant thereof, abundance of idleness; neither did she strengthen the hand of the poor and needy,* Ezek. 16. 49. Indeed this Drunkenness and excessive spending, both take away the heart, and hinder men from pitying others; and also
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90 *A Caveat against Drunkenness.*

disable them, so as it is not in the power of their hand to do good, as otherwise it might be.

And again, when men through their intemperance are prodigal and profuse, many times at last it so impoverishes them, as that they fall into some other bad course and practice for providing for themselves, or for their lusts: As, by their poverty they are led to defraud and over-reach others; and sometimes more grossly to steal from others: *Agur* prayed God to feed him with bread convenient; lest, saith he, *I be poor and steal, and take the name of my God in vain*, Prov. 30. 9.

However, it makes men greedy of filthy lucre, that they might still have wherewith to riot, and spend upon their lusts. As the Lord saith of *Israel's* Watch-men in former times: *they are all greedy dogs, which can never have enough, which know not to be satisfied — they all look to their own way, every one for his gain from his quarter: Come ye, say they, I will fetch Wine, and we will fill our selves with strong drink; and to morrow shall be as this day, and much more abundant*, Isa. 56. 11, 12. so it is said of the King of *Babylon*. *Because he transgresseth by wine — he keepeth not at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.* Where

A Caveat against Drunkenness. 91

Where [*his transgressing by Wine*] is laid down as the cause of all his greedy and insatiable desire after the enlarging his Dominions, as one that could never have enough, *Hab. 2. 5.* yea, many are the evil fruits of this Drunkenness, and of that excess and prodigality which is in it. As sometimes when persons have spent all, and reflect, and look back again upon it, it fills them with an heap of grief, and desperate sorrow, even with *worldly sorrow*, which *worketh death*, *Ezek. 23. 33.* sometimes their excess leads them to bear false witness against others, or to kill and murder them in secret, if they may but advantage themselves thereby, and get more fuel to consume upon the fire of this brutish, and vile affection and lust of intemperance.

And indeed, that there is such excess in Drunkenness, namely, a profuse and prodigal spending of ones estate, and that also leads to many other evils, as is in part shewn: The consideration of it might move us to flee from inebriety, as from the face of a Serpent. Alas, what account will men give of their stewardship, when they appear before the Judgment-seat of Jesus Christ our Lord? If the unprofitable Servant, who hid his Lord's talent in the earth, and when his Lord came to reckon with him, returned back to his Lord that which was his, must be cast into
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92 *A Caveat against Drunkenness.*

outer darkness, where shall be weeping and gnashing of teeth, Because he had not improved it; how can such escape the wrath to come, who consume their Lord's goods upon their lusts? How altogether unaccountable will their prodigality and wastfulness appear to be, when God shall render to every one according to his deeds! *Matth. 25. 24—30.* with *Chap. 24. 48—51.* Then will he say to the unprofitable ones, and much rather to those great Wasters who continue such, and are not washed from this Iniquity in the blood of the lamb: *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels: For I was an hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink, &c.* Which account of the eternal Judgment is immediately subjoyned to that of the unprofitable Servant, *Matth. 25. 30—42, He shall then have judgment without mercy, who shewed no mercy,* but wasted away all that substance which his Lord committed to him, and remembred not to shew mercy to the poor and needy, *Jam. 2. 13. Psal. 109. 14—16.* Remember what was the portion of the rich man, who lived like an Epicure; and which parable is presently added after that concerning the steward who had wasted his Lord's goods: *He sared sumptuously every day, and remembred not to shew mercy to poor Lazarus:* And at last, the place

A Caveat against Drunkenness. 93

place of torment was his portion, in which he could not obtain a drop of Water to cool his tongue, who had swallowed and devoured so much Wine and strong Drink in his lifetime, *Luk. 16. 1—19—25. Oh consider this now, yet that forget God,* that you may not pursue Drunkenness in which is excess, *lest hereafter he tear you in pieces, and there be none to deliver.*

2. In which is [*Excess*]: namely, a profuse wasting and mispending our precious time which God is graciously giving and continuing unto us, to the end we might seek after the Lord while he may be found, and call upon him while he is near at hand. In verse 16, of this Chapter, the Apostle had exhorted these believers to walk circumspectly—redeeming the time, or opportunity: now as opposed to redeeming the time, he warning of Drunkenness, saith, *therein is excess*, a wasteful consuming and mispending, or selling away our time upon, and for the Service of our lusts: And this should powerfully move and ingage us to receive the Admonition here given unto us, *not to be drunk with Wine*: certainly had not Christ been made flesh for us, had he not been made a partaker of flesh and blood, and died for us, and through death destroyed him that had the power of death, that is, the Devil: we must necessarily have been all our life-time subject to the bondage of the Devil, and must have done and followed his lusts and requirings, *Heb. 2. 14,*

94 *A Caveat against Drunknneess.*

17. But to the end that his snare might be broken, and we delivered, therefore our Lord Jesus by the grace of God tasteth death for every man: And hath procured a comfortable life-time for us here: But to what end, suppose we, hath he so done? Is it that we should return to our former bondage? no certainly; for then he needed not to have been so greatly abased, and so to have humbled himself, that he might deliver us therefrom. But therefore he died for us, and rose again, and continues through his mediation a life-time to us; that after his grace brings Salvation to us, *we should no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God*, 1 Pet. 4. 2, 3. where it plainly appears, the *lusts of men*, our own or others, and the *will of God*, are opposed the one to the other. Those that live to the former, cannot live to the latter. Though to every thing there is a season, and a time to every purpose under heaven, Eccles. 3. 1—11, yet it is contrary to the will of God, that we should live any of our time in the flesh, to the lusts of men: nor was it at all the end of Christ towards us in dying for us; *But that we being dead to sin, might live to righteousness*, 1 Pet. 2. 24, *He hath delivered us from the hand of our enemies, that we might serve him without fear, in holiness and righteousness*

A Caveat against Drunkenness. 95

ness before him all the days of our life : that our whole time might be employed in the Service of him who hath so greatly loved us, and so wonderfully testified it towards us, Luk. 1. 74, 75. But now in Drunkenness is excess, a great wasting and mispending our precious time, the comfortable injoyment and continuance whereof we have at so dear a rate : A great deal thereof is spent, or mispent rather, in the act of intemperance ; And a great deal in the consequent thereof ; for thereby men fit and dispose themselves to slothfulness and sleepiness, as is said ; and unfit themselves for the seeking after, and serving the Lord, in whose hand is our breath, and all our time : Oh how prodigal are men, such men, of their time, as if it were given them to such an evil end ! or as if they knew not how otherwise to pass it away, when as alas, our days upon the earth are as a shadow, and there is no abiding : And we are sojourners here, and should therefore pass the time of our sojourning in fear, 1 Pet. 1. 17, 18. How like fools do men act herein, especially such as profess themselves to know God, and his grace in Christ ! they cannot recall that which is past, nor can assure themselves of a days continuance for the future : they cannot boast themselves of the morrow ; for they know not what a day may bring forth, Prov. 27. 1. No man is sure
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96 *A Caveat against Drunkenness.*

of life, Job 24. 22. And yet how prodigal are intemperate ones of their time, as if they were delivered, or preserved to do whatsoever is right in their own eyes, or could continue themselves in this world during their own pleasure! Oh! it doth behove us always *to redeem the time* and opportunity, and especially, *when the days are evil*; that we may *hear wisdom, and watch daily at her gates, and wait at the posts of her doors*: *And the holy ghost saith; To day if ye will hear his voice, harden not your hearts,* Heb. 3. 7, 8, 15. But alas, how shall we be thus found doing, if we overcharge our hearts with surfeiting and drunkenness! Consider, what excess and miscalculating of time there is in such evil and riotous practises, and consider it before it be too late; before the day and time pass as the chaff before the fierce anger of the Lord come upon you; lest you mourn at the last, when the things belonging to your peace are hid from your eyes, because you knew not the time of your visitation, and say, *How have we hated instruction, and our hearts despised reproof!* say not as the people in former times did, *The time is not come*, the time that we should come to Christ, and be made an habitation for God, that he may dwell in us at his house: for is not that time come? and yet is it time for you to make Provision for the flesh to fulfil the lusts thereof

A Caveat against Drunkenness. 97

of? Doth God continue you still in the land of the living, that you should abuse your selves, and his good creatures, for the satisfying of your vile and brutish affections? *Hag. 1. 2-4, &c.* Truly men herein are more brutish than many brute creatures, which are made to be taken and destroyed. *Even the Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming* (and will not be hindred therefrom by any means). But alas, intemperate ones know not the opportunity, they observe not the time for applying their hearts to wisdom, that is allotted them: they still in their actions cry, *The time is not come for that*: And therefore great will be the misery of such as go on in not knowing, or mispending their time: For as *the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them,* *Jerem. 8. 7, 8. Ecclef. 8. 6-8. and 9. 12.* Truly all our life-time is little enough to be spent in the service of him who hath so greatly loved us, when we were dead in sins and trespasses, as to give his Son to die for us: And how have good men complained of the shortness of it? *Job 10. 20. Psal. 39. 4, 5. Job saith, My dayes are swifter than a Weavers shuttle, Job 7. 6.*

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My

89 *A Caveat against Drunkenness.*

My dayes are swifter than a Post, they flee away, Job 9. 25: And yet his dayes were dayes of wonderful affliction and heaviness; and it might be thought he might otherwise have judged of them: But alas, Drunkards in their excessive spending and mispending of their times, do by their works declare, that they think their dayes are so long and tiresome, that they know not how to pass them away, were it not for such riotous filthy practices. Oh! that the time past of our life may suffice us, that we have wastefully and unprofitably mispent so much of our time allotted us to seek the Lord in; and that now we may avoid, and flee from all Intemperance, in which is such excess, and profuse wasting of it: For yet while it is called to day, it is an accepted time; now is the day of salvation, in which we may receive his grace to purpose, that we may be saved, 2 Cor. 6. 1, 2; lest we provoke him at last to rise up, and shut to the door against us; and then it will be too late for us to cry and call, and seek to enter in at the strait gate, Luk. 13. 24—26. Prov. 1. 24—31; Whatsoever thine hand findeth to do (in the present time) do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the Grave whither thou goest: And there is no man hath power over the Spirit, to retain the Spirit; neither hath he power in the day

A Caveat against Drunkenness. 99

day of death, and there is no discharge in that war: neither shall wickedness deliver those that are given to it, Ecclef. 9. 10. and 8. 8. Jam. 4. 13—17.

3. In which is [*Excess*]: namely, uncleanness and incontinence, and all manner of filthiness of the flesh: This is an ordinary concomitant and consequent of Drunkenness and Intemperance: and so the word here translated [*Excess*] is rendred [*Riot*]. *Tit. 1. 6. 1 Pet. 4. 4.* As that includes in it all manner of fornication, and uncleanness, *1 Pet. 4. 3. with vers. 4.* And so whereas of the Prodigal it is said, *He wasted his substance with riotous living*, or, living [*Excessively*], (the same word, as here) it is afterwards said, *He hath devoured thy living with Harlots*, *Luk. 15. 13. with verse 30.* And this understanding of it, agreeth well with the scope of the Apostle in this Chapter, in which he had been warning the believers of uncleanness: *But, saith he, fornication, and all uncleanness, &c. let it not be once named amongst you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, &c. For this ye know, that no whoremonger, nor unclean person—hath any inheritance in the Kingdom of Christ and of God: Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience: Be*

100 *A Caveat against Drunkenness.*

not ye therefore partakers with them, Eph. 5. 3—7. And again, *Have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret*, verſ. 11, 12. And now to the end they might flee from, and avoid all filthineſs of the fleſh, he gives them this counſel, and backs it with this motive and argument, *Be not drunk with wine, wherein is exceſs, or Riot; even all incontinent luſt whatſoever: And ſo the Scripture elſewhere, and frequently ſignifies to us, that in Intemperance is uncleannels, that doth provoke and prepare men for all filthineſs and uncleannels whatſoever: As to ſay,*

1. It is the cauſe of unnatural uncleannels, of going after ſtrange fleſh, and committing thoſe vile affections, in the ſervice and ſatisfying whereof, *Women change the natural uſe into that which is againſt nature: Likewise alſo the men, leaving the natural uſe of the woman, burn in their luſt one toward another; men with men working that which is unſeemly, and even a ſhame to ſpeak of*, Rom. 1. 26, 27. Eph. 5. 11, 12. And which Iniquity is ſo abominable in the ſight of God, as that by the Law thoſe that were guilty of it, *ſhall ſurely be put to death, their blood ſhall be upon them*, Levit. 18. 22, and 20. 13. And by the Law of Chriſt, thoſe that are guilty of it,
and

and not washed from it, *shall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10, 11. I say Intemperance leads many persons to this abomination which is against nature, both Men and Women. This was the Iniquity of *Sodom* (which was so highly guilty of this unnatural abomination, as that upon the account thereof God destroyed them with Fire and Brimstone from Heaven: and from whence this uncleanness is called *Sodom*; and those guilty of it, *Sodomites*, Gen. 19. 5—7. 24. 1 King. 14. 24, &c.) I say, this was their Iniquity, *Pride* [*fulness of bread; and abundance of idleness*]: they surfeited upon the abundance of those things which that fruitful Countrey afforded; and so apted themselves for this Iniquity, *Ezek.* 16. 49; with *Gen.* 13. 10. *Luk.* 17. 28, 29. And so the Apostle saith of those that turned the Grace of our God into lasciviousness, and whom he compares to *Sodom* and *Gomorrha*, for going after strange flesh, and so defiling the flesh; That they fed themselves without fear, *Jude* 4. 7, 8—12. And Lasciviousness, Lusts, Excess of *Wine*, Revellings, Banquetings, &c. are all joyned together by the Apostle, 1 *Pet.* 4. 3, 4. And before he speaks of *Israels* great Iniquity, *viz.* *They have deeply corrupted themselves, as in the dayes of Gibeah*: at which time the inhabitants thereof were desiring, and would have defiled themselves

102 *A Caveat against Drunkenness.*

with strange flesh, *Judg.* 19. 15, 16—22, 23. I say, before the Prophet taxes them with this evil, he first reproves them for their great Intemperance, and Drunkenness, *Hof.* 2. 5—8. and 3. 1. and 4. 11. and 7. 3—5. and 9. 9.

2. And also in Drunkenness is excess and Incontinence, as to all natural uncleanness whatsoever : *When men are fed to the full, they then, too usually, commit adultery, and assemble themselves by troops in the Harlots houses: They are as fed horses, every one neighing after his neighbours wife, Jer.* 5. 7, 8. This the Daughters of Lot knew, and therefore they made their Father Drink Wine, that thereby he might be provoked to that Incestuous evil, *Gen.* 19. 31—38. And when the Holy Ghost warns the Sons of Wisdom to beware of Drunkenness, he sets before them this, as a motive to engage them to receive the admonition, *viz.* That it will lead to uncleanness: Therefore he saith, *Look not thou upon the Wine when it is red, when it giveth its colour in the Cup, when it moveth it self aright—Thine eyes shall behold strange women, and thine heart shall utter perverse things, Prov.* 23. 29—31—33. So the Apostle puts Rioting and Drunkenness, before Chambering and Wantonness, to signify, that the former Lusts lead men and women unto, and appts them for the latter, *Rom.* 13. 13. And

A Caveat against Drunkenness. 103

so Drunkenness and Revellings, or, excess of *Wine* and Revellings, are joyned together; In which Revellings they gave up themselves to, and acted all uncleanness and filthiness; and whereto they prepared the way, and fitted themselves by their Drinking *Wine* or *Strong Drink* excessively, *Gal. 5. 21.*

1 Pet. 4. 3. And surely, so it too oft comes to pass, that those persons who are unsober in their use of the good creatures of God, do hereby so pamper the flesh, as that such persons give up themselves to lasciviousness, to work all uncleanness with greediness; and many times such are so swallowed up of *Strong Drink*, as that they are bereaved thereby of the understanding of a man: and how then should they be in any capacity to avoid, or abstain from any manner of filthiness, though it be never so abominable to God, loathsome to sober men, and destructive to themselves; and that, not unto their Souls only, but to their outward man also? To the end therefore that we may flee Fornication, and abstain from all filthiness of the flesh, whether unnatural, or natural, which is so highly displeasing and provoking to God, be we temperate in all things, feed we our selves with fear, and let us not surfeit on these perishing meats, or drinks: *Meats for the belly, and the belly for meats, but God shall destroy both it and*

104 *A Caveat against Drunkenness.*

them: Now the body is not for fornication, but for the Lord; and the Lord for the body, 1 Cor. 6. 13. And when we are at any time in such places as in which there are rich and sumptuous feasts, and great abundance of *Wine, and Strong Drink,* and may partake thereof freely; Oh! then especially let us put a Knife to our Throats, if we be persons given to appetite. Take we heed that we be not desirous of those dainties; for they are deceitful meat: But let us keep under our Bodies and Appetites, and bring them into subjection: and let us not (in this sense) suffer our mouths to cause our flesh to sin; lest we thereby provoke God to be angry with us, 1 Cor. 9. 25—27. *Eccles. 5. 6.* And so much also to the motive and argument laid down by the Apostle to seal home his Dehortation, *Be not drunk with Wine, wherein is excess;* excessive spending our substance; excess in wasting and mispending our precious time; and all, and all manner of incontinence and uncleanness.

3. We come in the last place to consider, and speak unto the Exhortation and Instruction which the Apostle gives to these Believers, by way of opposition unto what he had dehorted them from, and warned, and admonished them of; [*But be ye filled with the Spirit.*]

In speaking whereto we shall endeavour

A Caveat against Drunkenness. 105

your to consider and shew these following things: Namely,

I. What is meant and intended by [*the Spirit*] here spoken of, and with which they should be filled.

II. How, or in what respects [*the Spirit*] answers unto, though yet it infinitely exceedeth *Wine*.

III. What it is [*to be filled*] with the *Spirit*.

IV. Note some Instructions from this Exhortation of the Apostle.

I. What is meant and intended by [*the spirit*] here spoken of, and with which they should be filled. To that we say, that by [*the spirit*] is not meant the Spirit of the World, or any evil Spirit (1 Cor. 2. 12. Ephes. 2. 2.) which leads us to love the World, and the things of this World, of which we are admonished, 1 Joh. 2. 15, 16. Col. 3. 1, 2. for the *Spirit* here is opposed to *Wine*, which may in general signifie, all the things here below, in which men are in vain seeking comfort, chearing, and rejoycing to their Hearts and Spirits: But hereby is meant, the *spirit of God*, 1 Cor. 2. 12, even the holy Spirit, the comforter, whom the Father hath sent forth in Christ's name, to give forth the full of the Testimony; and by which we have the Gospel now preached to us according to the *Revelation* of the mystery:
and

106 *A Caveat against Drunkenness.*

and the mystery so opened and made known, as in former times it was not made known to the sons of men, *Joh. 14. 16, 17, 26. and 15. 26. 1 Pet. 1. 12. Eph. 3. 3—5.* And the work of which Spirit is, to testify of Christ, *Joh. 15. 26.* Of his death, as actually sustained, and overcome; of his having been actually raised again from the dead, according to the Scriptures; of the excellency, compleatness, and everlasting acceptableness of his own Sacrifice once offered; so as, *there needs no more sacrifice for sin*: Of his being exalted with, and to God's right hand, a Prince and Saviour: The Saviour of the World, in what he hath done and is become: The Saviour of all men, especially of them that believe, in what he is now doing, &c. *Joh. 15. 26. Act. 5. 30—32. Heb. 10. 10—15. 1 Joh. 4. 13, 14. 1 Tim. 4. 10.* And that he shall come again, *Joh. 16. 13.* This Spirit is called, and is *the spirit of Christ*, *Rom. 8. 9. Phil. 1. 19.* Both because it rests upon him immeasurably in the nature of man, upon the account of his having been slain for us, *Mat. 12. 28. Act. 2. 33. Rev. 5. 6.* And he hath shed forth, and sent him from the Father, *Luk. 24. 49. Joh. 15. 26. Act. 2. 33.* And it is his work and office to glorify Christ, and to take of his things, and to shew unto us, *Joh. 16. 14, 15.* And in glorifying him in the Testimony, as now come forth, To re-
prove

prove and convince the World of sin, of righteousness, and of judgment; and to teach the Believers all things, and guide them into all truth, and shew them things to come: And to be the Comforter of them, and Advocate in and for them; To be the Spirit of Wisdom and *Revelation* to them in the knowledge of Christ, *Eph.* 1. 17, 18. To bring to their Remembrance, and mind them of his sayings, *Joh.* 14. 26. To teach them how to pray, and what to pray for as they ought, *Rom.* 8. 26. To give them wherewith to Answer all their Adversaries and Opposers, *Mat.* 19. 19, 20. *Luk.* 12. 11, 12. To baptize them into one body, and make them to drink into one Spirit, one inlightned mind and judgment, *1 Cor.* 12. 13. *Ephes.* 4. 3—5. To strengthen them, that Christ may dwell in their hearts by Faith, *Eph.* 3. 16. To prepare them more and more for an habitation of God, *Eph.* 2. 22. To help them to mortifie their lusts and corruptions, *Rom.* 8. 13. *Gal.* 5. 16, 17. To conform them, in beholding Christ's glory in the Gospel, into his Image and Likeness, *2 Cor.* 3. 18. To fill them with the fruits of Righteousness which are by Jesus Christ to the praise and glory of God, *Gal.* 5. 16—22. *Eph.* 5. 9. To direct them to have their Access through Christ unto the Father at all times, and for all things, according to his light and direction, *Eph.* 2.

108 *A Caveat against Drunkenness.*

18. To make them useful instruments of good to others among whom they live, and unto whom they have opportunity to speak, *Isa.* 59. 21. *1 Cor.* 12. 7. and so to perfect whatsoever doth concern them: All which he doth by his bearing witness of the blood of Christ which hath been shed for mankind, and the ends and virtues thereof; and the free and immense love and charity of God therein commended to us, *1 Joh.* 5. 4—6. And because by this holy Spirit in glorifying Christ, God doth work all our works in us; and perfect all that doth concern us; and all is given by this Spirit, therefore [*the spirit*] is used as a comprehensive word, in which all heavenly and spiritual things are contained. It is even the whole of, and answers unto the blessing of *Jehovah*, *a. Isa.* 44. 3, *I will pour [my spirit] upon thy seed, and [my blessing] upon thine off-spring.* And he is set down as comprehensive of all spiritual good things: Hence whereas in one Evangelist Christ saith; *How much more shall your father which is in heaven give [good things] unto them that ask him?* It is thus expressed in another: *How much more shall your heavenly father give [the holy spirit] to them that ask him?* *Mat.* 7. 11. with *Luk.* 11. 13. And this was the one thing, as it were, Christ promised that he would pray for, and send unto his Disciples, when he was taking his

A Caveat against Drunkenness. 109

his leave of them; even the holy spirit, Joh. 14. 16, 17, 26. and 15. 26. and 16. 7—15. Luk. 24. 49. And [*the spirit*] is set down, as containing the blessing of *Abraham*, as the Apostle intimates in saying, *Christ hath redeemed us from the curse of the law, being made a curse for us—That the blessing of Abraham might be in Christ for the gentiles, that we might receive the promise of the spirit through faith*, Gal. 3. 13, 14. And hereby we know that we dwell in him, and he in us, because he hath given us of his spirit: And he that hath not this spirit of Christ, (whatever else he may have, or be possessed of) he is none of his (in a peculiar consideration), 1 Joh. 4. 13. Rom. 8. 9. This is the Spirit here meant and intended by the Apostle, of which, now in this day, the believers receive but a first fruits: The harvest thereof is still to be waited for, as well as the Adoption, the Redemption of the body, which is to be given and effected in due time also, by this holy Spirit, Rom. 8. 11, 23. John 6. 63.

And by [*the spirit*] is also meant, together with the former, The Gospel of Christ, especially as it hath been now preached to us according to the *Revelation* of the mystery: And many times this bears the Name of the Spirit; because it hath been given forth by the Spirit, and with the holy Spirit came down

110 *A Caveat against Drunkenness.*

down from Heaven, 1 *Pet.* 1. 12. And the Apostles in preaching it, have spoken it, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual: they *spake as the holy Ghost gave them utterance.* Yea, in these last days the Spirit was poured forth more abundantly than in former times; especially after Christ's ascension, and receipt thereof in the nature of man, To make known the mystery to the Apostles, and by them to us, as in former times it was not made known to the Sons of men, *Act.* 2. 1 *Cor.* 2. 10—12. *Eph.* 1. 8, 9. and 3. 3—5. And with this Gospel of Christ the holy Spirit is present unto the end of the World; so as that it is the ministration of the spirit and life, 2 *Cor.* 3. 6, 8. And he that ministrereth it, ministrereth the Spirit, 2 *Cor.* 3. 6. *Gal.* 3. 5. And he that receiveth this testimony of Jesus, receiveth the Spirit, *Gal.* 3. 1, 2. And he that rejecteth and despiseth it, despiseth and rejecteth the holy Spirit, 1 *Thes.* 4. 8. Hence the words which Christ spake unto us are said to be, and *are spirit and life,* *Joh.* 6. 63. And the Apostles were able Ministers of the new Testament, *not of the letter, but of the spirit,* 2 *Cor.* 3. 5, 6. And the Spirit is said to be the word of God, even the Gospel of Christ, *Ephes.* 6. 17. And the Testimony of Jesus is *the spirit of prophecy,* *Rev.* 19. 10. And where-

A Caveat against Drunkenness. III

whereas our Saviour signifies unto us the necessity of a mans being born of the Spirit, that he may enter into the Kingdom of God, *Joh. 3. 5, 6, 8*, the Apostles explicating it unto us shews, that the immortal and incorruptible seed is the Gospel, *1 Cor. 4. 15*. the word of truth, *Jam. 1. 18, 19*. the word which by the Gospel hath been preached to us, *1 Pet. 1. 23 - 25. Gal. 4. 21 - 29*. And so also [*the spirit*] with which they should be filled, is the Word and Testimony of Christ: And this understanding of it agrees well with the saying of the same Apostle in another Epistle, in which he is speaking to the same purpose as here. For whereas here he saith, *Be ye filled with the spirit; speaking to your selves in Psalms, and Hymns, &c.* He thus elsewhere expresseth it: *Let the word of Christ dwell richly in you in all wisdom: Teaching one another in Psalms, and Hymns, &c.* Compare *Eph. 5. 18, 19*, with *Col. 3. 16. 17*. And this [*the spirit*] where-with they should be filled, the Gospel of Christ, and the holy Spirit which breathes therein, and always accompanies it; and in which he testifies of Christ, glorifies him, and takes of his things, and shews unto us. And so we have briefly spoken to the first thing, and come to the second, viz.

II. How, or in what respects [*the Spirit*]
answers

112 *A Caveat against Drunkenness.*

answers unto, though yet it infinitely exceedeth *Wine*.

It doth appear in the very words, that though the *Spirit* be opposed unto *Wine*, and signified to be exceedingly and inexpressibly better: yet there is some answerableness between these two: But there is nothing in the *Spirit* answering to any evil in the *Wine*. Of the former it is said, therein is excess, but not of the latter: we cannot exceed in drinking in the *Spirit*; nor will our being filled therewith, lead us to any thing that is displeasing unto God, or hurtful unto men: But the *Spirit* doth in many particulars answer unto *Wine*, as that is good, and may lawfully and commendably be made use of by us (though still, as we have said, it infinitely exceeds, and excels it): As to say,

1. *Wine is the blood of the Vine*, or Grapes, which are the fruit of the Vine; it proceeds from the Vine, without which we could have no *Wine* properly so called, *Gen. 49. 11, 12. Matth. 26. 29.* So it may be said of the *Spirit* as sent forth, and communicated to us; It is the blood, or fruit of the Vine, of the true Vine, which cheareth the heart of God and man, even of Jesus Christ who is the true Vine, *Joh. 15. 1.* We could have had no *Spirit* but by and from him, by his having been trodden in the wine-press, as it were: It is indeed the blood of the Vine, the

the procurement and product of the precious Blood and sufferings of our Gracious and blessed Redeemer. It is upon the account of Wisdom's having killed her killing, that the *Wine* is mingled, that the *Spirit* is received into the nature of man, that it might be imparted to us, and that we have any Gospel, or glad tidings preached to us by the messengers, *Prov. 9. 1—3.* So much our Lord Jesus signifies to his Disciples: *It is expedient for you, saith he, that I go away* (that he departed from them by death, that he died for our offences, and rose from the dead for our justification, and went to him that sent him): *For if I go not away, the Comforter, this Holy Spirit, will not come unto you: But if I depart, I will send him unto you,* *Joh. 16. 7.* *The Father hath so loved him, that he hath given all things into his hand;* and particularly, given the Holy Spirit unto him without measure, to speak and make known Gods words: But the reason why he so loved him, was because *he laid down his life, that he might take it again,* compare *Joh. 3. 34, 35.* with *chap. 10. 17.* It is because Christ died for our sins according to the Scriptures, and was raised again, and exalted, that he hath received of the Father the Holy Spirit, which also he shed forth upon his holy Apostles, that by them the Preaching might be fully known, *Act. 2. 31—33.* It

114 *A Caveat against Drunkenness.*

was upon the *Lamb that had been slain*, that *John* saw the *seven eyes*, which are the *seven Spirits of God* sent forth into all the earth, *Rev.* 5. 6. And because this *Spirit* is procured for us, and dispensed to us by the *Blood* of this *Vine*, therefore it may be called, and included in his *Blood*, as that which is obtained by *Blood* is called *Blood*, *2 Sam.* 23. 16, 17. *Act.* 1. 19. So whereas in one place it is said, *Come drink of the Wine that I have mingled*, to wit of his *Spirit*: In another it is said, *My blood is drink indeed*: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*, saith our Saviour: compare *Prov.* 9. 3—5. with *Joh.* 7. 37—39. and 6. 53. 54—56. Oh! this *Spirit* is *Wine* in this respect, *Wine* by way of eminency; it is the product of the *true Vine*, who hath been tormented for our transgressions, bruised for our Iniquities: Hence the *Spirit* is called, as hath been said, *the Spirit of Christ*, because obtained by him, put upon him, and sent forth from him, *1 Pet.* 1. 11. *Rom.* 8. 9. *Philip.* 1. 19. And the *Spirit* of Gods Son, whom he in the fullness of time sent forth, made of a woman, made under the Law, to redeem us that were under the Law, *Gal.* 4. 4, 5, 6. This is *Wine* indeed, the *Blood* of the *true Vine*; to him are we beholding for it, and have therefore cause to give thanks to God for his unspeakable gift; and to do it in the name of our Lord

Jesus

A Caveat against Drunkenness. 115

Jesus; and so to thank Christ Jesus our Lord, who hath been Sacrificed for us, that this *Wine* might be mingled for us, and dispensed to us, 2 Cor. 9. 15. Eph. 5. 18—20. 1 Tim. 1. 13—15.

2. As *Wine* was used to wash away spots from Garments, and make them clean and comely; for so much appears to be meant by that Prophecy of *Jacob* concerning *Judah*: *He washed his garments in Wine, and his clothes in the blood of Grapes*: Whereunto possibly respect may be had, in saying, *They have washed their robes, and made them white in the blood of the Lamb*, who is the true *Vine*, Gen. 49. 11. Rev. 7. 14. And as *Wine* was used to cleanse away filth, the filth of Wounds, as appears, *Luk. 10. 34*: So it is certainly true concerning this *Spiritual Wine*: It is proper to wash us from all our pollution and defilements, and to cleanse and heal the *Spiritual Maladies* of our Souls: This is therefore called frequently the *Holy Spirit*, not only to denote that he is so in himself, but in his work also, to sanctify us, by bearing witness of, and sprinkling and applying the *Blood of the true Vine*, even of Christ, unto us. Hence the Apostle declaring what filthy and polluted creatures some of the *Corinthians* were, he saith, *They were washed and sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God*,

116 *A Caveat against Drunkenness.*

1 Cor. 6. 9—11. *And the Lord doth wash away the filth of the daughters of Zion, and purge the blood of Jerusalem—by the Spirit of judgment, and by the Spirit of burning: so that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, Isa. 4. 3, 4.* And the Baptist doth declare unto us, that this is the work of Jesus Christ, to Baptize, and wash men with the *Holy Spirit*, Mar 1. 8. And the sanctifying men, separating them from their pollutions, and dedicating them unto God, is attributed to the *Spirit* as his proper work, 2 Thes. 2. 13. 1 Pet. 1. 1, 2. And so also in and by the Gospel of Christ, which is called *Spirit*, as we have seen, Christ doth give us an escape from the pollutions of the world: *And it is the power of God to salvation, to every one that believeth, even to save them from their sins*, Rom. 1. 16. *Now are ye clean, saith our Saviour, through the word that I have spoken unto you*, Joh. 15. 1—3. And hereby may a young man, who is most apt and inclinable to pollution, cleanse his way, his works, walkings, and garments. Psal. 119. 9, *And they that are undefiled, and sincere in the way, who walk in the Law of the Lord—they also do no iniquity*, Psal. 119. 1—3. with Gal. 5. 16, 17. Oh! this is *Wine*, indeed, to cleanse, and rinse us from whatsoever is polluting and defiling to us; to wash our Garments, and make them white:
and

A Caveat against Drunkenness. 117

and therefore those who live in the *Spirit*, are instructed to walk in it also, whereby they shall be enabled to mortify the deeds of the body; and as he who hath called them is holy, so also to be holy in all manner of conversation, Gal. 5. 25. Rom. 8. 13.

3. *Wine* moderately taken, is proper to quench the thirst, and so to allay and remove the torment and affliction thereby caused unto a man, which is very great; so as it causes their tongues to fail, and cleave to the roof of their mouths, *Isa.* 41. 17. *Lam.* 4. 4. Thirst causes the youngest and strongest to faint, *Amos* 8. 13. And even to die, *Exod.* 17. 3. *Judg.* 15. 8. But now *Wine* is proper to assuage and quench it. Hence it is given as one Branch of the description of Covetous worldly men, that have no power to enjoy what God gives them: they tread their *Wine-presses*, and suffer thirst: Intimating, they refrain from, and deny themselves that which would quench their thirst, *Job* 24. 11. And the thirsty person is invited to buy *Wine* to quench his thirst, and satisfy him, *Isa.* 55. 1, 2. So we may say of the *Spirit*, it is *Wine* in a most eminent consideration in this respect, viz. to quench the thirst of the Soul and *Spirit*, which no other Drink or *Wine* will do: all other things are such as will not satisfy: but herewith our Souls may delight themselves, and be

118 *A Caveat against Drunkenness.*

abundantly satisfied, even every, or any, poor thirsty Soul, *Isa.* 55. 1, 2, 3. Hence our Saviour in the last day, the great day of the Feast of Tabernacles, stood and cried, saying, *If any man thirst* (which he might do notwithstanding that Feast) *let him come unto me, and drink*—But this spake he of the Spirit, which they that believe on him should receive, &c. *Joh.* 7. 37—39. And indeed, such is the excellency of this Heavenly and Spiritual Wine, that it doth not simply quench the thirst of the Soul; but so abundantly satisfy it, as that in continually drinking in thereof, a man shall be preserved from thirsting after any other Wine: and he that cometh unto Christ continually, unto whom God hath not given the Spirit by measure, shall never thirst, *Joh.* 6. 35. This will take off his desire and appetite from all stolen-waters, or Wine of violence; from lusting after such things as our natural Spirit is thirsting for: As our Saviour saith in another Metaphor, *Whosoever drinketh of any other water shall thirst again: But whosoever drinketh of the water that I shall give him* (of this *Aquavitæ*, this blessed Spirit, *Isa.* 44. 3.) *shall never thirst* (to wit, after any other kind or number of Drink): *But the water that I shall give him shall be in him a well of living water, springing up to everlasting life*, *Joh.* 4. 10—13, 14. Such shall be inebriated, and
fully

A Caveat against Drunkenness. 119

fully satisfied with the fatness of his house, and he will make them drink of the River of his pleasures: for with him is the Fountain of life, Psal. 36. 7—9. Oh! Such a Feast hath God prepared for us in Christ, such Wines on the Lees, well refined, whereto this Holy Spirit is directing us, and which it is bringing nigh unto us in the Gospel, that were we feeding on, and drinking in hereof, our Souls would be so contented and satisfied, as that all excess in natural Wine, or Strong Drink, would be bitter to us, and we should loath, and not lust after perishing, deceitful things, which cannot profit, nor satisfy us, because they are vain. In Christ (whom this Holy Spirit glorifies, and of whose things he receives, and shews unto us) it hath pleased the Father that all fulness should dwell: and therefore there is an emptiness in all other things: And in drinking in of this Spirit, we should be helped to see, and say, and set our Seals to the truth of that saying of the Wisdom of God by the wisest of meer men, *Vanity of vanities, vanity of vanities, all is vanity and vexation of Spirit*, Ecclesi. 1. 2. and 2. 1—11, Coloss. 1. 19.

4. Because as Wine doth make one forget ones poverty, and remember their misery no more, Prov. 31. 7, and doth comfort, cheer, and make merry the heart of man,

120 *A Caveat against Drunkenness.*

Judg. 9. 13. Plal. 104. 15. Eccles. 10. 19. So eminently, the Spirit is *Wine* indeed, and answers to, though it inconceivably excels all other *Wine*: It is proper to heal the broken-hearted, and bind up all their griefs, and to comfort all that mourn; and doth comfort them that drink it in with everlasting Consolations: *It gives unto them beauty for ashes, the Oyl of joy for mourning, the garment of praise for the spirit of heaviness, Isa. 61. 1—3. Luk. 4. 18.* Hence the *Holy Spirit* is called the Comforter; because it is his work and office to comfort in all tribulations, and trials, and to make the heart merry, though heaviness be occasioned to the outward man by the temptations and trials men here meet with, *Joh. 14. 16. 26. and 16. 7.* And he is the Comforter, in bearing witness of Christ, of his sufferings, and the glory which therethrough he hath received, *Joh. 15. 26.* And indeed this Comforter doth glad at the heart those that drink in of his Cup of Consolation, in shewing unto them the great abasement of Christ, who by the grace of God tasted death for every man, and is raised again for their justification; and hath offered up himself a spotless Sacrifice unto God through this Eternal Spirit; and so hath made peace for us by the Blood of his Cross; purged away the guilt of our first sin and sinfulness, so as that it is no longer retained in

Heaven

A Caveat against Drunkenness. 121

Heaven against us; abolished our first death, and destroyed him that had the power of death, that is, the Devil: taken out of the way all contrary to us, &c. And the Law of the Spirit of life in Christ Jesus, doth make them free from the Law of Sin and Death, that walk after it, *Rom.* 8. 1—3. As well as also it shews unto us, that our loss is recovered, and all fulness treasured up in Christ, that we might be brought back to God: That by his own Sacrifice once offered, he hath obtained plenteous Redemption, even the forgiveness of sins for ever, *whereof the Holy Ghost is a witness to us*; and that God hath given to us eternal life, and this life is in his Son, *Heb.* 10. 10—15—18. *1 Joh.* 5. 6—11. That in him all things are ready and prepared for us, even all things pertaining to life and Godliness: That in him *there is a feast of fat things prepared for all people, of wines on the lees; of fat things full of marrow, of wines on the lees well refined: In him dwelleth all the fulness of the Godhead bodily: and in him is all compleatness for us: And the Spirit and the Bride say come, Isa.* 25. 6. *Col.* 2. 9, 10. *Rev.* 22. 16, 17. Oh! what joy hath this sound of the Spirit caused to those amongst whom it hath been sounded? *Act.* 8. 5—8: and how hath their hearts been comforted, and helped to rejoyce with joy unspeakable and full of glory, who have received,
and

and been made to drink into this one Spirit? And Blessed are the people that know this joyful sound — In thy name they shall rejoyce all the day-long, Psal. 89. 15, 16. Indeed the natural Wine exceedingly falls short of this herein: though that be proper to comfort and chear the natural Spirit of a man; yet the Soul in a Spiritual consideration may be overwhelmed with sorrow and sadness, mean time: But this Spirit will fill the heart with solid and durable joy; and the heart of such as drink it in, shall rejoyce, and their joy no man taketh from them, Joh. 16. 22. with chap. 14. 16 — 18. And though the believing Thessalonians received Christs Gospel in much affliction, yet also they received it with joy of the Holy Spirit, 1 Thes. 1. 6. And though now the dayes were evil in which the Apostle writes to these Ephesians, sinful dayes, and dayes of affliction, both which cause sorrow: yet now he gives this exhortation and instruction to them, *Be ye filled with the Spirit*; and signifies in what follows, that this would apt, and dispose them to Sing, and make melody in their hearts to the Lord, Eph. 5. 18, 19. Oh! this is Wine indeed, that will make the heart truly, solidly, and everlastingly merry, and chearful, and comfort it with everlasting consolations, and good hope through Grace: well therefore may it be likened to Wine.

5. *Wine* is that which is proper to deliver the natural *Spirit* of a man from his fears and timoroulness; and to make one bold, courageous against ones enemies, and notwithstanding any cause, or occasion of fear. Hence we have such expressions used: *Like a mighty man that shouts by reason of Wine: And he smote his enemies in the hinder parts, he put them to a perpetual reproach*, Psal. 78. 65, 66. *They shall devour and subdue with sling-stones, and they shall drink, and make a noise as through wine*, Zech. 9. 15. *And they of Ephraim shall be like a mighty man, and their hearts shall rejoyce as through Wine*, chap.

10. 5—7. And so it is an usual thing now in our dayes, that men may be delivered from fears, to drink *Wine* or *Strong Drink*: And indeed *the Spirit is Wine* in an eminent consideration in this respect, namely, it is that which doth strengthen against, and deliver from fears, those that drink it in: *For God hath not given us the Spirit of fear, or cowardize; but of power, of love, and of a sound mind: Be not thou therefore ashamed of the testimony of the Lord—But be thou partaker of the afflictions of the Gospel, according to the power of God*, 2 Tim. 1. 7, 8. Rom. 8. 15. And whoso hearkeneth unto Christ, the Wisdom of God, receives and entertains his Gospel, and turns at his reproofs; To such an one he will pour out his *Spirit*,
and

124 *A Caveat against Drunkenness.*

and make known his words: And he shall dwell safely, and shall be quiet from the fear of evil, Prov. 1. 20, 21—23, 33. Hence, as the Lord saith to his people in former times, *My Spirit remaineth among you, fear ye not*, Hag. 2. 5. So when he sent his Apostles to preach the Gospel in all the world, he first tells them, they should be indued with power, after the Holy Spirit was come upon them, and then should be his witnesses, being thus strengthened and imboldened, as well as fitted and furnished, *Act. 1. 8.* Truly we may say, This Holy Spirit in glorifying Christ, and shewing unto us, that he is indeed the Saviour of the world; In bearing witness of that plenteousness of redemption, and everlasting righteousness that is in him; and the love of God manifested in Christ, and that he is Love and Charity it self; hereby casteth out all fear, all fear that hath torment, out of the hearty Believer hereof, as with respect to God: and saves them from his wrath, and from the fears thereof: And such receive not the Spirit of bondage to fear, but the Spirit of Adoption: the Spirit of child-like boldness and confidence, to approach through Christ by this Spirit unto the Father, and so unto the Throne of Grace, and to cry *Abba Father*, 1 Joh. 4. 14—18, 19. Rom. 8. 15. Gal. 4. 4—6, Eph. 2. 18. Psal. 49. 5. And by this Holy Spirit

A Caveat against Drunkenness. 125

Spirit we may be delivered from the fears of death, and though we walk in the midst of the valley of it, yet to fear none evil; because in the Light, and by the Testimony of the *Spirit* we may see, that Christ hath abolished it, and destroyed him that had the power of it, that is, the Devil: *And will in due time destroy it utterly, even this first death,* Heb. 2. 14, 15. Psal. 23. 4. 2 Tim. 1. 7—10. And in drinking in, and walking after this *Spirit*, we shall have boldness in every day of judgment, and both be delivered from the fear of our enemies, and be made courageous against them, and wax valiant in fight: Hence the Apostle saith concerning himself, and such as in whom this *Spirit* dwelleth, and abideth; *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or Sword?—Nay, in all these things we are more than conquerors through him that loved us,* 1 Joh. 4. 14—17, 18, 19. Rom. 8. 1—37. Herethrough they were strengthened with strength in their Souls; strengthened with might by his *Spirit* in the inner man; and the word of God abiding in them, they were strong, and helped to do valiantly; even to overcome the wicked one: and not to fear what Men or Devils could do unto them, *Eph. 3. 16. 1 Joh. 2. 14. and 5. 4, 5.* Those that drink in of this good *Spirit*,
are

126 *A Caveat against Drunkenness.*

are of God, and shall overcome all their opposers, because greater is he that is in them, than he that is in the world: And they shall be valiant and victorious, *Not by might, nor by power, but by the Spirit of the Lord of Hosts, Zech. 4. 6.* And as in former times it was said, The Spirit of the Lord came upon such and such a man, *And he went out and prevailed against his enemies, Judg. 3. 10. and 6. 34. and 11. 29—33. and 14. 19:* Even so still, by this Spirit of the Lord, we may be delivered from all our fears of amazement, and be made bold and courageous like Lions, to resist and put to flight all our Spiritual enemies: Hence when the Apostle tells the believers, *That they wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, or things:* he directs them to take unto themselves, *the whole armour of God;* and particularly, *the sword of the spirit, which is the word of God, whereby we may overcome the wicked one, and all his instruments and temptations, Eph. 6. 10—12—17. Rev. 12. 11.* And so this spiritual wine is proper and powerful to deliver us from the fear of man which brings a snare, and causes men to comply, and have fellowship with them in their Drunkenness and intemperance, and in other unfruitful works of darkness,

darkness, lest they should incur their displeasure, or lose their favour and friendship: And to strengthen us to resist unto blood, striving against sin. And in walking in this Spirit, we shall not fulfil the lusts of the flesh, either for fear of the loss of mens favour, or for fear of their evil will, or punishment, but shall be strengthened to resist and overcome the world there-through.

6. Wine is good to be used for those who are infirm, and for their stomach sake, to strengthen them, and help them to digest: And it begets and preserves in them an appetite to their food, that they may thereby be fitted for any work or business: As the Apostle signifies, when he saith to *Timothy*, *Drink no longer water, but use a little wine for thy stomachs sake, and thine oft infirmities*, 1 Tim. 5. 23. So it is as with respect to this heavenly and spiritual Wine; in drinking in thereof, and being filled therewith, this will still beget in us an earnest desire and appetite unto wisdom's provision. It will indeed, as before we have said, take off our hearts and desires from thirsting after the Devils cup, *For we cannot drink the cup of the Lord, and the cup of Devils*, 1 Cor. 10. 21. But yet, if we have tasted the graciousness of the Lord by this Spirit, it will cause us still to come unto him and drink, *And to desire, as new-born babes, the sincere milk of the*

128 *A Caveat against Drunkenness.*

the word, that we may grow thereby; that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, - 1 Pet. 2. 2.—4. And 2 Pet. 3. 18, And even as the hart pants after the water-brooks, so with our Souls to pant after, and thirst for God, the living God, even Jesus Christ, and God in him, which is the true God, and eternal life, Psal. 42. 1—3. and 63. 1—8. To hunger and thirst after righteousness, after Jesus Christ, who is Jehovah our Righteousness, that we may win him, and be found in him, not having our own righteousness which is of the law, but the righteousness which is through the faith of Christ, even the righteousness which is of God by faith. And that we might be changed into his Image, and be framed to a likeness of mind, and demeanour after the example of our Lord Jesus, Matth. 5. 6. Phil. 3. 7, 8—10. Thus it was with Christs Spouse, while she sat down under the shadow of that blessed Apple-tree, and his fruit was sweet to her taste; and he brought her into the banquetting-house, into the house of Wine, caused her to drink in of his Spirit: or ever she was aware, she was so filled with spiritual desire after, and earnest appetite unto this heavenly food, that she cries out; Stay me with flaggons: vessels of small quantity, or small draughts, would not now suffice, or content her: But in drinking in of this Spirit before,
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A Caveat against Drunkenness. 129

she had such a good stomach, that she now cries out and calls for flaggons; for a more abundant participation of this Spirit: And, *comfort me with apples, for, saith she, I am sick of love*: She was even restless and unsatisfied in her desires, that she might more eat of this living bread, even the flesh of Christ that was given for the life of the World, and drink in of his blood, as knowing this was most sweet, and desirable, and would nourish her Soul, and preserve it in life, even to the enjoyment of everlasting life, *Cant. 2. 3—5. and 5. 8—16. and 6. 1.* They that know, and have tasted of this gift of God; will still, and more abundantly ask and desire after it, that their Souls may delight themselves in that excellent feast which is prepared for men in Christ, and be satisfied therewith as with marrow and fatness; *Joh. 4. 10. Psal. 63. 1—5—8.* And this Spirit being drunk in by them, will cause their Souls to digest the food, the Spiritual food, which they eat, so as their Souls may prosper, and be like unto watered Gardens, and like Springs of water, whose waters fail not; that they may flourish in the Courts of our God, and bring forth fruit in old age, and be fat and green: *To shew that the Lord is upright—And there is no unrighteousness in him, Psal. 92. 12—14.* That they may spring up as among the grass, as willows
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130 *A Caveat against Drunkenness.*

by the water courses: And may be trees of righteousness, the planting of the Lord; Filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God, that he in all things may be glorified by them through Jesus Christ our Lord, *Isa.* 44. 3,4. and *chap.* 61. 1—3. *Phil.* 1. 11.

7. Wine being drunk in, especially in any large measure, will enflame the natural heart with love, and lustings towards the proper object thereof: And therefore *David*, that he might cover his great evil and iniquity, made *Uriah* to eat and drink, yea he made him drunk; As knowing this was the way to cause him to go down to his Wife, and lye with her: and though *David's* policy herein failed him, yet, therein is signified, that this was a proper means to bring to pass his evil and naughty intendment, *2 Sam.* 11. 11—13. So we may say, this Spirit is, by way of eminency, *Wine*; that wherewith being filled, we shall be enflamed with heavenly and Divine Love: Hence this Spirit is called the Spirit of Love, *2 Tim.* 1. 7: and the Love effected in the Believers, is called their love in the Spirit, *Colos.* 1. 8: and to move the Believers to walk in the Spirit, the Apostle tells them, *The fruit of the Spirit is love*: This is that which the Holy Spirit doth produce in them in whom it is, and abides, *Gal.* 5. 16—22. And so this Spirit

A Caveat against Drunkenness. 131

Spirit doth enflame the heart with love to Jesus Christ, and God in him: It doth discover, make known, and shed abroad the love of God in the heart of the Believer, even that love, that while we were yet without strength, in due time Christ died for the ungodly: the *Spirit* causes to appear, the kindness, and love of God to man-ward, in sending his Son the Saviour of the world; and of Christ, in laying down his life for us, and tasting death by the grace of God for every man: That this love being seen, known, and believed by us, we might love him who hath so testified love to us, with all our hearts: and hereby is their love made perfect, who know, and believe it, and that God is love; so as they love him, because he first loved them, *Rom.* 5. 5—8. *Tit.* 3. 4, 5. 1 *Joh.* 4. 13—16, 17—19. Hereby he makes them sick of love, and helps them to cleave to him in love with full purpose of heart, *Cant.* 2. 3, 4, 5. And in discovering of the excellency and comeliness of Christ; of the plenteousness of Redemption in him by his blood, even the forgiveness of our sins: of the everlasting righteousness brought in by, and treasured up in him: of the treasures of wisdom and knowledg hid in him: of that eternal life given us in him, and all things pertaining to life and godliness: of the favour of his good ointments wherewith he is

132 *A Caveat against Drunkenness.*

anointed as the great Apostle and High-Priest; yea of his compleat, perfect, and universal loveliness; hereby the Spirit renders him as an object worthy to be delighted in by the Soul; *And therefore do the virgins love him*: He is the *He, whom their Souls love*, Cant. 1. 3, 4. and 5. 8—16. And this Love is such as is clean, and leads to the abhorring all that is evil, even whatsoever is forbidden by the Lord, and discovered by the light, the Spirit in the Testimony, to be displeasing and offensive to the beloved. Hence, whereas God in giving forth his Law at first, saith, *Thou shalt have no other gods before me. Thou shalt not make to thy self any graven Image, &c. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath-day to keep it holy, &c.* all is summed up in this short saying elsewhere; *Thou shalt love the Lord thy God with all thine heart, and soul, and mind, and strength*, Exod. 20. 3—11. with *Deut.* 6. 4, 5. *Matth.* 22. 36, 37. To signify, that the love of the Spirit is such as is exercised in abstaining from, and denying all ungodliness, and in cleaving unto, and following whatsoever is well-pleasing in the sight of the Lord; and this Spirit is also purifying the heart from all unclean and filthy love, in obeying the truth, unto the unfeigned love of the Brethren, that they might love one another
with

A Caveat against Drunkenness. 133

with a pure heart, fervently, 1 Pet. 1. 22. 1 Joh. 3. 16—18. And this Love thus begotten, even by the Spirit, in commending Gods love in Christ, *worketh no ill to ones neighbour*: and so preserves from Murder, Uncleaness, Theft, bearing False-witness, Covetousness, Rioting, and Drunkenness; or any other thing that is contrary to sound Doctrine, Rom. 13. 8—13. And also, this Spirit, in discovering the greatness and extensiveness of the Love of Christ, to wit, that this *One died for all*, constrains the Believers thereof, to love all men, even their enemies also, Mat. 5. 44, 45. 2 Cor. 5. 14, 15.

8. Wine is proper to make men free to speak; it causes them to be talkative, to open their mouths freely in discoursing, or speaking about any matter or business: So *Elihu saith, Behold my belly is as Wine which hath no vent; it is ready to burst like new bottles: I will speak that I may be refreshed: I will open my lips and answer*: And that which made him so free to speak, was this Spiritual Wine we are speaking of. He was full of matter, and the Spirit within him did constrain him, Job 32. 17—20. And thus it was with the Apostles, and the residue of the Believers, when the Holy Spirit was poured down from on high upon them; *They were all filled with the Holy Ghost, and began to speak, &c.* They did

134 *A Caveat against Drunkenness.*

freely declare the wonderful works of God: And though some foolish ones, mocking, said, *These men are full of new wine*, because they were so free in speaking: yet as *Peter* saith; *These were not drunken with Wine, as they supposed: But this was that which was spoken by the Prophet Joel: It shall come to pass in the last dayes, saith God, I will pour out of my Spirit, &c. Act. 2. 1—4—11—13—17, 18.* This Spirit will apt and enable us to speak, not as men filled with *Wine* do, to wit, vain and unprofitable things: But it will help us to speak unto God, and to pray unto him in Christs name for what we want: And to give thanks unto him alwayes for all things, in the name of our Lord *Jesus Christ*, Eph. 5. 18—20. The Spirit, in opening the things of Christ unto us, helpeth our Infirmities; for we know not what we should pray for as we ought; But the Spirit it self maketh intercession for us with groanings that cannot be uttered: And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession—according to God, Rom. 8. 26, 27. And this Spirit will apt, and incline us to be speaking unto our selves in *Psalms*, and *Hymns*, and *Spiritual songs*, Eph. 5. 18, 19. To be teaching and admonishing one another, Col. 3. 16. And to speak unto others, even all men, or any man, we have opportunity to converse with,
that

A Caveat against Drunkenness. 135

that will hear: To speak unto them, and make mention of the sufferings of Christ, and what he hath thereby done, and obtained into himself, for every poor sinful creature of mankind; And the love of God manifested in Christ to man-ward: And in all to make mention of Gods righteousness, even of his only, 1 Joh. 4. 13, 14, 15. *Act. 8. 29—32.* *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment: The Law of his God, even the Law of the Spirit of life in Christ Jesus, is in his heart,* Psal. 37. 30, 31. with *Rom. 8. 2.* This Holy Spirit doth open Wildoms words to those that turn at her reproofs, so as they may speak with understanding to others: and is like *Wine* within them that receive and drink it in, to constrain them to speak what they have seen and heard, *Prov. 1. 23. Act. 4. 19, 20.* And they who are filled with it, are full of power by the Spirit of the Lord—and of might, to declare unto others their transgressions and sins, as they have instruction, opportunity, and capacity, Micah 3. 7, 8.

In such like respects, this *Holy Spirit* doth answer unto, and yet infinitely exceed all *Wine* whatsoever; and is therefore compared thereunto: But we shall add no more to this second thing, but now we come to speak unto the third; Namely,

136 *A Caveat against Drunkenness.*

III. *What it is to [be filled] with the Spirit.*

And surely that is more, and a further business than to receive this blessed Spirit, which these had done: and all Believers do, in receiving the hearing, or report of faith, *Gal. 3. 2. For if any man have not the Spirit of Christ, he is none of his; viz.* in a peculiar consideration, *Rom. 8. 9,* which surely these Believers were, as doth plentifully appear in the former part of the Epistle: Yea, and after they Believed, they were Sealed with the *Holy Spirit of promise*, which is the earnest of the Apostles inheritance. They had this holy Spirit in a first fruits, and as a first fruits of the harvest; and as a pledge and assurance, that in abiding in Christ, they should *in due time gloriously enjoy that inheritance incorruptible, and undefiled, and which fadeth not away, reserved in the heavens for them who are kept by the power of God through faith unto the salvation ready to be revealed in these last dayes,* *Eph. 1. 13, 14.* with *1 Pet. 1. 3—5.* By this Spirit they were Sealed and marked out unto the day of redemption, *Eph. 4. 30.* with *Exod. 12. 23.* They were built upon the foundation of the Apostles and Prophets, *Jesus Christ himself being the chief corner stone—In whom they were builded together for an habitation of God through the Spirit:* and so they were brought
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A Caveat against Drunkenness. 137

and Baptized into the unity of the Spirit, *Eph.* 2. 17—22. and 4. 2, 3, 4. And yet still as a further business, or as to a further degree, he exhorts them, *Be ye filled*: for a man may be, and so might they be somewhat filled, or in some measure filled therewith, as *Rom.* 15. 24: and yet the Apostle might exhort them to be filled therewith in a greater measure, or to an higher degree: to be exceedingly filled, (as *Psal.* 123. 3, 4.)

But before we speak more particularly hereto, we may say, this Phrase of being *filled with the Spirit*, or Holy Ghost, is used in a double sense in the Scripture: That is to say,

1. Sometimes it means, a being filled^r therewith after an extraordinary manner, so as to be enabled thereby, or furnished therewith unto extraordinary things: as in former times he so filled *Bezaleel* and *Aholiab*, &c. for making the Priests garments, the Tabernacle, &c. *Exod.* 28. 3, 4. and 31. 3. and 35. 31—35. So others were filled with the *Holy Spirit* to enable them to Prophecy, and foretel things to come, *Luk.* 1. 41, 67. And after the Ascension of Christ, some were filled with the Holy Ghost, and *spake with other tongues, as the Spirit gave them utterance: And wrought many signs and wonders amongst the people*, &c. *Act.* 2. 4. and 4. 30, 31. and 6.

138 *A Caveat against Drunkenness.*

5, 8. But now in this sense the Apostle here intends it not: For he doth suppose that all these Believers might be filled in some sense, with the *Spirit*; and that shews he intends it not after an extraordinary manner: as well as also so much is signified by the manner of expression, in that he gives us to understand, somewhat was required of them hereto, and therefore exhorts them, *Be ye filled.*

2. But we are here to understand it as all hearty and unfeigned Believers may be filled with it, as Sons of God by faith in Jesus Christ, *Gal. 4. 6.* And so indeed the being filled herewith is somewhat, which, though opposed to, yet, doth answer unto being [*Drunken*] in the former part of the verse; as being full of, or filled with *Wine*, and *Drunken*, are used indifferently the one for the other, as before we have said, and as may be seen, *Act. 2. 13—15.* Now as *Wine* may be in a man, and yet a man may not be *Drunken*; so the *Spirit* may be in a Believer, and yet he not filled therewith, as here exhorted to: But as a man is said to be *Drunken*, or filled with *Wine*, when he is in *Wine*, or *Strong Drink*; so a man may be said to be filled with the *Spirit*, when he is in the *Spirit*: (I mean not extraordinarily, *Rev. 1. 10.* and *4. 1, 2.* but as all Believers may be): As the Apostle saith,

Ye

A Caveat against Drunkenness. 139

Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you, Rom. 8. 9, 10. And indeed, then a man may be said to be filled with it, when the word of Christ, and *Spirit* therein, dwell richly, plentifully, and abundantly in him in the full of the Testimony of Jesus Christ: as is expressed in another place, which is like unto this, *Col. 3. 16.* And so we may say a little particularly;

As a man when he is Drunken, is said to be overcome with Wine, *Isa. 28. 1. Jer. 23. 9, 10.* So a man is then said to be filled with the *Spirit*, when he is overcome therewith, and led, and ordered thereby in all things; as the Apostle saith, *As many as are led by the Spirit of God, they are the Sons of God*; not only so as to their state, but as to their exercise and demeanour also: and not only is the *Spirit* in such an one, but also he is in the *Spirit*, *Rom. 8. 14. with vers. 9.* as it is said of Christ, *He being full of the Holy Spirit—was led by the Spirit, &c. Luk. 4. 1.* Now the work of this *Holy Spirit* is to lead us out of our selves, out of our own wisdom, wills, designs, affections, and enterprizes, into Jesus Christ for all: Unto him for all wisdom, that we may be made wise unto salvation: *For in him are hid all the treasures of wisdom and knowledge, 1 Cor. 1. 23, 24. and 22. Col. 2. 3.* Unto him for
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140 *A Caveat against Drunkneefs.*

all righteousness; for all forgiveness of our sins, and acceptation in this beloved one; putting him on by faith at a robe of righteousness, to appear before God in, *in whom is everlasting righteousness*, *Isa. 45. 24*: and who is *Jehovah, our righteousness*, *Jer. 23. 6*: unto him as our holiness, that we may be *washed, and sanctified in the name of our Lord Jesus Christ, and by the spirit of our God*, *1 Cor. 6. 11. Joh. 13. 8*: Unto him as our redemption, to free us, and set us at liberty in our minds from all bondage and thralldom whatsoever, whether to sin, death, Satan, an evil conscience, Law, world, or whatever we are naturally inflaved withal, *Joh. 8. 31, 32, 36. Rom. 8. 1, 2, 3. Gal. 5. 1, 13. 1 Cor. 1. 29—31*. The work of this Holy Spirit is to lift up, and glorify Jesus Christ, that we may run unto him continually, as to that good and only foundation of faith and hope, *Isa. 28. 16. 1 Pet. 2. 4—7*. As to the fountain of light and teaching, who is the light of the world, the Son of righteousness, *Joh. 8. 12. Matth. 4. 2*. To him as the matter of our feeding, who is *the living bread: and the bread that he giveth, is his flesh, which he hath given for the life of the world*, *Joh. 6. 35. 51—58*. So as to have our life in him, and he to be our life, the life of our Souls and Spirits; to be our self as it were, *Gal. 2. 20. Colos. 3. 3, 4*. And they are in some measure

A Caveat against Drunkenness. 141

sure filled with this *Spirit*, who are not led by themselves as men, but led and guided by this heavenly *Wine*, so as they suffer the loss of all things, and go on to count them as dung, that they may gain Christ, and be found in him, that Christ may be all unto them, as the life of their *Spirits*, *Philip. 3. 7-9* When they are overcome of this *Spirit*, and subdued and conquered by it, to be under its regiment and government; and being brought out of themselves, are translated and removed into Jesus Christ, who is the beginning of the creation of God; And so live in the *Spirit*, *Gal. 5. 25*, and are new Creatures, *2 Cor. 5. 14-17. Eph. 2. 10.* and helped to reckon themselves in and after Jesus Christ, *Rom. 6. 3-11. Col. 2. 12.*

And then men may be said to be *Filled with the Spirit*, when they grow up into the knowledg of Christ in all things, so as that He in the full of the Testimony is formed in them, *Gal. 4. 19.* And they are filled with the knowledg of Gods will in all wisdom and Spiritual understanding, *Col. 1. 10.* And have through the knowledg of Christ in the Gospel, a right judgment concerning all things effected in them. *He that is Spiritual judgeth, discerneth, all things; yet he himself is judged, discerned, of no man, 1 Cor. 2. 13-15, 16. and chap. 3. 1, 2.* For this the Apostle prays
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142 *A Caveat against Drunkenness.*

for these *Ephesian* Believers, that the God of our Lord Jesus, the Father of Glory, would give unto them the spirit of wisdom and Revelation in the knowledg of Christ; the eyes of their understandings being enlightened, that they might know what is the hope of his calling, &c. This he prayed for them who were sealed with the Holy Spirit of promise, after they believed, Eph. 1. 13—17, 18—23. and 4. 30. And when as the consequent of the former, the Believers are established in the faith, and rooted and grounded in Jesus Christ, standing fastly and firmly in him: For this the Apostle also prays for these Believers, That God would grant them according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ might dwell in their hearts by faith, That they being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledg: That (so) they might be filled with all the fulness of God, Eph. 3. 16, 17—19. And unto this the Apostle exhorts the believing-Colossians, that they would walk in Christ, rooted and built up in him, and established in the faith, as they had been taught, &c. Colos. 2. 6, 7.

And when also with the former, they are filled with joy, and spiritual mirth; and have

A Caveat against Drunkenness. 143

have a merry heart effected in them, rejoycing in Christ Jesus; rejoycing with joy unspeakable, and full of glory; and having no confidence in the flesh: rejoycing in Christ, in his Cross, and what he hath thereby done for us, and obtained into himself, and is become, and is: and in what he is now doing, both from Heaven in the name of the Father, and in the anointing of the *Holy Spirit* to us: and in Heaven with the father for us: and what he will do hereafter. As a man when he is in *Wine*, his heart is made merry and chearful therewith; he remembers not his former or present poverty, affliction, and misery, but he sings and rejoyces: So also it is here in a spiritual consideration: This Heavenly *Wine* being largely drunk in by us, will cause our hearts to rejoyce as through *Wine*, even to rejoyce in the Lord, *Zech.* 10. 7. So here the Apostle exhorts these Believers: *Be ye filled with the spirit—singing and making melody in your hearts, &c.* *Eph.* 5. 18, 19, *Giving thanks alwayes for all things* (not only at some times, and for such things as our natural spirit is desiring, and pleased withall, but for those things which seem to be grievous unto us also) *unto God, and the Father, in the name of our Lord Jesus Christ, ver.* 20. In being filled with this *Spirit*, they are filled with joy and peace, *with joy in the Holy Ghost,*
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144 *A Caveat against Drunkenness.*

Rom. 14. 17. and 15. 13. And whatever occasions of sorrow and sadness they have as with respect to the temptations, trials and troubles, which they here meet with, and depravations which are ordered to them: *Though their belly trembles, and lips quiver, and rottenness enters into their bones, &c. Yet they rejoyce in the Lord, and joy in the God of their salvation:* and even glorify him in the fires, *Habbak. 3. 16—19. Isa. 24. 7—14, 15, 1 Pet. 1. 6—8. Psal. 89. 15. 16. Prov. 15. 15.*

And then they may be said to be *Filled with the Spirit*, when they walk in Christ Jesus as they have received him; and through this blessed Spirit crucify continually the lusts and affections of the Flesh: *Mortify their members which are upon the earth:* then are they led by this holy Spirit, as the Apostle signifies, when he saith, *If ye through the spirit do mortify the deeds of the body, ye shall live: For as many as are led by the spirit of God, they are the Sons of God:* intimating to us, that such as these are in, and led by the Spirit, *Rom. 8. 7—9, 13, 14. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh, Gal. 5. 16, 17. If we live in the Spirit, let us also walk in the Spirit, let us not be desirous of vain-glory, provoking one another, envying one another, vers. 24, 25, 26. To this the Apostle exhorts these Believers, That they*

A Caveat against Drunkenness. 145

they put off as concerning the former conversation, the old man which is corrupt according to the deceitful lusts; To put away lying; To be angry and not sin, &c. *Eph.* 4. 22—30, 31. And when also they so drink in of this Wine, as that they are filled with the fruit of the Spirit, with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which the Law is not. The fruit of the Spirit is in all, goodness, and righteousness, and truth, *Gal.* 5. 16—22. *Eph.* 5. 8, 9. And have the righteousness of the Law fulfilling in them more and more, *Rom.* 8. 3, 4. And are seeking after, and setting their affections upon things above, where Christ sitteth on the right hand of God: having their conversation not on earth, but in Heaven, *Col.* 2. 12, and 3. 1—5. *Philip.* 3. 7—9—20.

And when they are led by this Spirit, and overcome thereby, to speak unto, and to be teaching, and admonishing one another, sounding forth Gods praises, holding forth the word of life in word and conversation; holding fast, and holding forth the profession of their faith and hope, without wavering, without fear of men, or their fear; without fear of amazement, speaking the word of Christ, and walking in his way, and as he hath left us an example, with boldness, and confidence, and cheerfully, and

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146 *A Caveat against Drunkenness.*

confidently enduring whatever they may meet with, and undergo: taking joyfully the spoiling of their goods, for Christ and his Gospel sake; so as walking in the wisdom and humility of Christ; not being moved by any thing they suffer, nor counting their lives dear to themselves, that they may finish their course with joy; when they are so filled with Christ's Gospel, as that it is a burning fire shut up in their bones, and they are even *constrained to speak what they have seen and heard*, Psal. 39. 1—3. Jer. 20. 7—11. Act. 2. 11—13. The being filled with the Spirit, is to be imboldned by it (as *Esth.* 7. 5.) So of the Apostles and Believers it is said, *They were all filled with the Holy Spirit, and they spake the word of God with boldness—And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, &c.* Act. 4. 30, 31, 32. and *vers.* 20. Mic. 3. 8. To which we shall not enlarge any further, because we have spoken so largely in shewing the answerableness of the Spirit unto Wine, before: nor indeed am I in a meet capacity to speak any thing hereabout, because I am not filled therewith my self: and therefore do but darken Counsel by words without knowledg.

IV. We come in the last place, briefly, to note some Instructions from this Exhortation of the Apostle: [*Be ye filled with the Spirit*]. Namely,

1. That

A Caveat against Drunkenness. 147

1. That even the Believers themselves, which have received the *Holy Spirit*, and have been sealed therewith unto the day of Redemption, may not be filled, or so filled with the *Holy Spirit*, as God would have them to be, as is before signified in what we have said: These were Believers, and had received this good *Spirit* in some measure; and yet they are instructed and exhorted to be filled therewith, and made more spiritual thereby. The Believing-*Corinthians* were Baptized into one body, and made to drink into one Spirit; and yet they were not filled with the *Spirit*: For the Apostle could not speak unto them as unto spiritual ones, but as carnal, as unto Babes in Christ, 1 *Cor.* 12. 13. with chap. 3. 1—3. The Believing-*Hebrews*, though in receiving the word of Christ they received his Spirit; yet alas! they still needed to be taught which were the first principles of the Oracles of God, and were become such as had need of Milk, and not of strong meat. Through their dulness of hearing, and slowness of heart to believe the first and great things of Gods Law, the word, of the begining of Christ, the Apostle knew not well how to speak unto them of the High-Priesthood of Christ, his Sacrifice which he had offered; his Mediation in the Heavens, and Advocation for Believers; his coming again, with the high acts and works

148 *A Caveat against Drunkenness.*

of faith, &c. *Heb.* 5. 10—14. and 6. 1, 2, &c. The *Thessalonian*-Believers, though they received the word in much affliction, with joy of the Holy Spirit; yet there were wants found in their Faith: and therefore the Apostle did pray night and day exceedingly, that he might see their face, and might perfect that which was lacking in their faith, 1 *Thes.* 1. 2—6—10. and 2. 13. and 3. 10. There may be much, or somewhat lacking in them that have received this good Spirit, as to their being filled therewith: there may be somewhat wanting in their knowledg, faith, establishment, rejoycing, confidence, consolation in Christ, conformity unto Christ, conversation, &c. They may be, and some of them are, but little children: And others, though they be young men, yet still they may receive and drink in more and more of this Spirit in the Testimony of Christ: yea, and the fullest may yet be fuller, while they are here in mortal bodies: For they receive here but some *First fruits of the Spirit*, *Rom.* 8. 23. And this Instruction may be of usefulness unto us,

1. To warn and admonish us all to take heed and beware of high-mindedness, and that we should not think of our selves more highly than we ought to think, but to think soberly, as God hath dealt to every man the measure of faith, *Rom.* 12. 2. 3. A sad and dangerous thing

A Caveat against Drunkenness. 149

thing it is for us all to think and say, We are rich, and increased with goods, and have need of nothing: This is the high-way so to provoke Christ, as to cause him to spue us out of his mouth, *Rev.* 3. 15—17. We have none of us yet attained, nor are we already perfect, as to attainment, *Philip.* 3. 12, 13. Alas! how short are we in every thing? We have cause continually to cry out and complain of, and and bewail our leanness, emptiness, blindness, instability in the faith, inconformity to Christ: Oh! be we not high-minded: think we not more highly of our selves than is meet, for that will hinder us from coming continually unto Christ, who is the fountain of life, and Spirit, and all spiritual blessings.

2. This instruction shews unto us, and informs us, that the receipt of the Spirit is a gradual thing; it is not wholly received at once: But the Light and Spirit of Christ is received, and shines more and more unto the perfect day, *Prov.* 4. 18. *They who have obtained like precious faith with the Apostles, and know, and are established in the word of truth, the Gospel of our salvation, may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,* 2 *Pet.* 1. 1—12. with chap. 3. 18. *They who are in Christ, go from strength to strength, from one degree to another, until every one of them appear before God in Zion,* *Psal.* 84. 4—7.

3. This

150 *A Caveat against Drunkenness.*

3. This Instruction may teach us, that we should not conclude concerning any, that they have not the *Spirit* of Christ, because they are not so filled therewith as they should be: for the former may be, where the latter is wanting, as we have seen and said before: The Gospel of Christ, and *Spirit* therein, may be received by men; and the *Spirit* in the Testimony may be in them, though yet they are not in it; not so overcome, led, enlightned, established, and framed thereby to the mind of Christ, as might be desired, and ought to be endeavoured: And Christ *will not break the bruised reed, nor quench the smoking flax*, or dimly-burning week, but nourish and cherish every little spark. Be we more like-minded after the example of our Lord Jesus Christ, that we may not despise the day of small things, nor discourage, but support the weak, *Zech. 4. 10. 1 Thel. 5. 14.*

4. It may exhort and provoke us all to come unto Christ, and drink, and drink in abundantly of the *Wine* which is in him, for us, *That we may grow thereby, and increase with the increase of God*, *Joh. 7. 37—39.* He that cometh unto him continually, shall never thirst, but his Soul shall be abundantly satisfied, and his faith shall grow exceedingly, and his charity towards all men, and especially towards the Brotherhood, shall abound:

A Caveat against Drunkenness. 151

bound : But to this we shall have occasion to speak afterwards.

II. A second Instruction we may note from these words is, That the Believers cannot fill themselves with the *Spirit*, they have no sufficiency hereto of themselves, as of themselves : Therefore he saith not, fill your selves ; but, *Be ye filled with the Spirit* : They have not the fountain of Spirit in themselves ; The *Spirit* is not put upon them for themselves ; but it is given unto, and resteth upon Jesus Christ, *Isa. 11. 1—3* : and is put upon him, that he might dispence thereof unto us : *This was he*, saith the Baptist, *of whom I spake, He that cometh after me, is preferred before me, for he was before me : And of his fulness have all we (Prophets, and holy ones) received, and grace for grace, Joh. 1. 15, 16. In him dwelleth all the fulness of the Godhead bodily : And in him ye are compleat, Col. 1. 19. and 2. 3, 9, 10. God hath not given the Spirit by measure unto him, but hath immeasurably filled him therewith : And to that end he hath so done, that he might pour forth thereof to us, according to our needs and capacities, Joh. 3. 34, 35. Isa. 42. 1. Upon this stone (this precious corner-stone, and sure foundation, this Stone which the builders disallowed ; and which is now become the head of the corner), are the seven eyes, even the seven spirits of God, which are*

152 *A Caveat against Drunkenness.*

sent forth into all the earth, Zech. 3.8, 9. and 4. 10. with Rev. 5.6. Indeed in us, that is, in our flesh, in us as of us, we have no good thing dwelling: we have all sinned, and are come short of the Glory of God. But our Lord Jesus hath restored that which he lost not; and recovered by his Blood, and is possessed of all fulness for us; being glorified with the Father's own self, with the glory which he had with him before the world was, Joh. 17.4, 5. He hath the seven spirits of God, Rev. 3. 1. And from him the Apostles received the Holy Spirit: And unto every one of us it is given according to the measure of the gift of Christ, Eph. 4.7—10. And this Instruction might be of usefulness unto us all,

1. To hide Pride from us, and preserve or deliver us from boasting of, or glorying in our selves: for wherein are we to be accounted of? *Isa. 2. 22. Who maketh thee to differ? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. 4. 7. The blessing of Abraham is in Christ for us Gentiles, that we might receive the promise of the Spirit through faith, Gal. 3. 13, 14. To him are we beholding for all, and none can fill themselves with this Holy Spirit out of their own store: For we are poor empty creatures, destitute of all*
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A Caveat against Drunkenness. 153

spiritual good, *Job* 11. 12. We cannot furnish, or fill our selves with this blessed *Wine*, but need continually to be supplied therewith from Jesus Christ, *Philip*. 1. 19. Where is boasting then? it is excluded: We neither have this good *Spirit* of our selves, nor can we purchase it by any price of ours that we can give to God: But it is the gift, the free gift of our Lord Jesus Christ, and of God in and through him, *Act*. 5. 32. and 8. 20. 1 *Joh*. 3. 24.

2. This may also warn and admonish us, to take heed heed that we sin not against Christ: Oh! let us all beware of him, and not provoke him, but obey his voice, lest he withhold, or withdraw his good *Spirit* from us; for his it is primarily, properly, and fully: So he saith to the Angel of the Church in *Sardis*: *These things saith he that hath the seven Spirits of God—Remember how thou hast received and heard, and hold fast, and repent: If therefore thou shalt not watch, I will come upon thee as a thief, &c.* I will take away mine Holy Spirit from thee, which I have given unto thee, and which thou hast so much, and so often grieved, and sadned, *Rev*. 3. 1—3. *Psal*. 51. 11. And if he take it away from us, *no man hath power over the Spirit, to retain the Spirit*, *Eccles*. 8. 8: nor can we fill our selves therewith by any wisdom, strength, or works of righteousness of
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154 *A Caveat against Drunkenness.*

of ours: It is not received, nor can we fill our selves therewith by any works of the Law, *Gal. 3. 2.* Oh then let us take heed and beware that we sin not against Jesus Christ; But let us *Kiss the Son*, and be ruled, and ordered by him, *lest he be angry, and we perish from the way*, *Psal. 2. 12.*

III. We may also note from this Exhortation, in that he saith, *Be ye filled with the Spirit*; That God is so giving his Holy Spirit to them that obey him, that they might be filled therewith, *Act. 5. 32.* He is not like unto them that say, *Be ye warmed and filled, and yet give them not needful things*, *Jam. 2. 16.* He saith not, *Be ye filled with the Spirit*, and yet withholds it from them, or gives it not unto them, so as they might obey his exhortation: But, *He gives liberally to all men, and upbraids not*, *Jam. 1. 5.* He who loveth a chearful giver, is himself a chearful and liberal giver, and dispenser of his Holy Spirit to them that believe in him, *Joh. 7. 37—39.* He will pour out his Spirit unto such as hearken to him, and receive his Gospel, and make known his words unto them, as he hath promised both to the Jews and Gentiles, *Prov. 1. 20—23. Act. 2. 38, 39*: his readiness to dispence his Spirit, is manifested and evidenced to us, in that he hath at so dear a rate prepared it for us, and caused it to rest upon his Son; to that end

A Caveat against Drunkenness. 155

end that it might be made communicable, and be poured forth unto us, he hath killed his killing. He hath not spared his own Son, but delivered him up for us all, and raised him again, and put his Spirit upon him, and poureth forth thereof to men preventingly, that they might come unto Christ; and dispenseth it plentifully, and gives it to them richly with Christ, who receive him, that they might be filled therewith, *Rom. 8. 3. 2.* Indeed, they have not this Holy Spirit in themselves, as of themselves; nor can fill themselves therewith: But this needs be no discouragement to us; for it is in his hand who is graciously affected toward us: and is a bountiful giver to us according to our capacities, to the end we might be filled therewith: nor is it good or safe for us to conclude, that he gives it not, because we have it not; for he gave it unto his people in former times, his good Spirit to instruct them, and withheld not Manna from their mouths: nevertheless they were disobedient, and rebelled against him, *Neb. 9. 20—26. Isa. 63. 10.*

IV. And lastly; In this Exhortation we may also learn, that there is somewhat required of the Believers, that they may be filled with this Holy Spirit; Therefore he saith, *Be ye filled with the Spirit.* Indeed they cannot fill themselves with it by any wisdom or strength of theirs, as we have seen before;

But

156 *A Caveat against Drunkenness.*

But yet this Commandment is given unto them by the Lord Jesus, and they are exhorted to be filled with it. So in many things in which there are passives, there is yet somewhat required of them in the light and strength of Gods grace: They cannot save themselves; yet it is required of men to look unto Christ and be saved, *Isa. 45. 22.* They cannot reconcile themselves to God; and yet it is said, *We pray you in Christs stead, be ye reconciled unto God, 2 Cor. 5. 18, 20.* Men cannot regenerate themselves, but of Gods own will he begets with the word of truth: and yet our Saviour saith, *Ye must be born again, Jam. 1. 18. with Joh. 3. 7.* So we may say here, they cannot fill themselves: but yet it is required of them, *Be ye filled with the spirit:* and so to this end and purpose, that they may be filled with it, it is needfull for them,

1. To hear wisdom, and watch daily at her Gates, and wait at the posts of her doors: To hearken diligently unto Christ, as he is speaking unto us by his Gospel; and to frequent the assemblies of his people; for where two or three of them are gathered together in his name, he hath promised he will be in the midst of them, *Prov. 8. 32—35. Mat. 18. 20.* Drunkards love their own company, such as they call *Good-fellows*, and by frequenting their companies, they are the more provoked

to

A Caveat against Drunkenness. 157

to drink, and drink largely: and the way for us to be filled with the Spirit is, not to forsake the assembling of our selves together, but to gather together, and be together, as oft as we may; *For there hath God commanded the blessing, even life for evermore, Psal.*

133.3. And to that end it is needful for us to redeem the time from other business and employment, that we may wait upon the Lord without distraction, *Ephes. 5. 16. If two lie together, then they have heat (warmth and Spirit) But how can one be warm alone? Eccl.*

4. 11. Thus it is said, *When the disciples of Christ were all with one accord in one place, suddenly there came a sound from Heaven, as of a mighty rushing wind—And they were all filled with the Holy Spirit, &c. Act. 1. 13, 14. and 2. 1—3, 42—47. Those that be planted in the house of the Lord, shall flourish in the Courts of our God—They shall be fat and green; To shew, that the Lord is upright, &c. Psal. 92. 13—15. A day in his Courts is better than a thousand elsewhere—For the Lord God is a Sun and shield; He will give grace and glory, and no good thing will he withhold from them that walk uprightly, Psal. 84. 4, 5—10. 11.*

2. Needful also it is, to the end we may still, and further be filled with the Spirit, that we part with, and let go the things reprov'd by the Gospel, and which he is discovering

158 *A Caveat against Drunkenness.*

vering to be sinful and poluting to us; as here he saith, *All things that are reprov'd, are made manifest by the light; for whatsoever doth make manifest, is light; Wherefore he saith, Awake thou that sleepest, and arise from the dead (both persons and things) and Christ shall give thee light. See then that ye walk circumspectly, &c. Eph. 5. 13—18.* As signifying to us, that this is the way to be enlightned by, and filled with the Spirit; To abstain from those things and persons which are evil and hurtful to us, and manifested so to be, by the light of Gods Testimony: And in this verse we are speaking to, he first gives this Admonition, *Be not drunk with Wine, wherein is excess;* before he saith, *Be ye filled with the Spirit:* to give us to understand, that we cannot be filled with both: but we must abstain from the former, that we may be filled with the latter: *For whoredom, and wine, and new-wine, take away the heart from the mindfulness of the things of the spirit; and from the receiving and drinking them in, Hos. 4. 11.* And provoke God to withhold, and withdraw his good Spirit from them; so as such are inclined unto, and polluted with this Iniquity; *They are all blind, they are all ignorant, they are such as cannot understand, Isa. 56. 10—12.* Yea indeed, needful it is to deny and mortify our members upon the Earth generally, and
to

A Caveat against Drunkenness. 159

to abstain from all fleshly lusts, for they war against the good and prosperity of the Soul, 1 Pet. 2. 11. Hence the Apostle exhorts these believers, *To put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: To put away lying—To be angry and not sin; not to steal; To let no corrupt, rotten communication proceed out of their mouth—To let all bitterness, anger, wrath, and clamour, and evil-speaking be put away from them, with all malice: or else they would grieve and sadden the Holy Spirit of God, and cause him to depart from them: For he is an holy Spirit, and will not dwell, or abide richly in them that willingly entertain, and retain what is reprov'd, filthy, and unclean, Ephes. 4. 22 — 31. 1 Sam. 15. 23. with chap. 16. 14. Genes. 6. 3. As is said concerning Gods people in former times, They rebelled and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them, Isa. 63. 10. Needful therefore it is, that we may be filled with this holy Spirit, that we daily and continually lay apart all filthiness, and superfluity of naughtiness; and flee from the things which God is faulting by his Spirit in his Testimony; And then he will largely dispence unto us this blessed Spirit, that we may be filled with it; according to that, Turn you at my reproof; Behold I will pour out my Spirit unto you, I will
make*

160 A Caveat against Drunkenness.

make known my words unto you. Prov. 1. 21—23. So the Lord also saith concerning his people in former times: *They shall take away all the detestable things—and all the abominations thereof—And I will put a new Spirit within you—But as for them whose heart walketh after the heart of their detestable things, and their abominations* (he will not put a new Spirit within them, but saith he) *I will recompence their way upon their own head, saith the Lord God.* And again, *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols I will cleanse you—And a new Spirit I will put within you. And I will put my Spirit within you, &c.* Ezek. 11. 18—21. and 36. 25—27. Oh then! to the end we may be filled with this holy and blessed Spirit, and drink in, and drink abundantly of this *Wine*, let us forsake the foolish, both persons and things; *And let us have no fellowship with the unfruitful works of darkness, but rather reprove them,* Eph. 5. 11—18. Come we out from amongst men, and be we seporate, and let us touch no unclean thing: And this is the way for us to be filled with the Spirit, Gen. 6. 3—6. 1 Thes. 4. 1—8.

3. Needful also it is, that we may be filled with the Spirit, that we be emptied of our selves, and of our conceits of our knowledg, fulness, and sufficiency: *The full Soul loatheth the Honey-comb: But unto the hungry soul every*

A Caveat against Drunkenness. 161

every bitter thing is sweet, Prov. 27. 7. He filleth the empty and hungry with good things; but the rich he sends empty away, Luk. 1. 53. Wo unto you that are full, saith our Saviour, for ye shall hunger, Luk. 6. 24, 25. When men once begin to think, and say, they are rich, and increased with goods, and have need of nothing; when they conceit they know enough already. and need not to receive help from others, and that they are already whole and clean; Alas this will hinder men from being filled with the Spirit, and make them wax wanton against Christ, and shut the door against him, Rev 3. 17—20. If they think unsoberly of themselves, and of their knowledg, parts, attainments, cleanness, and uprightness, How should they as new-born babes desire earnestly the sincere milk of the word, that they may be filled therewith, and grow thereby. Wo to them that are rich and full, in, and of themselves: But, Blessed are they that are empty, and who hunger and thirst after righteousness, for they shall be filled, Matth. 5. 6. While men retain a lie in their right hand, and fill their bellies with the wind, how shall they receive, and be filled with the truth, the Spirit of truth? we must be emptied of the former, that the latter may dwell plentifully in us, Isa. 44. 20. Men cannot press forward toward the mark for the prize of the high calling of God in
M Christ.

162 *A Caveat against Drunkenness.*

Christ, unless they be like-minded with the Apostle, namely to count and reckon that they have not yet attained, neither are already perfect; that they have not yet apprehended, *Phil. 3. 12—15.* See'st thou a man wise in his own eyes? there is more hope of a fool than of him, *Prov. 26. 12.* with chap. 29. 22.

4. Needful also it is, that we come continually unto Jesus Christ, and believe in him, that of his fulness we may receive, and be filled with this holy Spirit. *If any man thirst, saith our Saviour, let him come unto me and drink:* If any man be empty, and sensible of his need and want, of his emptiness and incompleatness in himself, let him come unto Christ, the house of Wine, *Cant. 2. 4.* In whom *there is a feast prepared for all nations, of fat things, of Wines on the lees, Isa. 25. 6.* And let him drink: let him take freely of it, *Rev. 22. 17.* But how should such an one come unto him and drink? Our Saviour acquaints us how this may be done: *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,* saith our Saviour: *But this spake he of the Spirit, which they that believe on him should receive:* Such an one shall so receive the Spirit, as that his belly, and inward man, shall be abundantly filled with it: even as with new Wine, *Joh. 7. 37—39.* And indeed

deed this coming unto him is, a believing on him, as the Scripture hath said; and so according to his word cleaving to, and depending on him: And in his Word, and Gospel, there is Christ and his Spirit: So that the way to come to Christ, and be filled with his *Spirit*, is, to receive, and let the word of Christ dwell richly in us, as hath before been said, *Ephes. 5. 18.* with *Col. 3. 16.* Avoid we then, and go from the presence of all strangers that consent not to wholsom words, the words of our Lord Jesus Christ, and the Doctrine according to godliness: Reject all false Doctrines, and listen not to them, for this *Spirit* is not in them, but another, even the *Spirit* of the Devil, and Errour, *1 Joh. 4. 1—6.* But receive and keep his word in the midst of your hearts, as the wisdom of God saith, *Let thine heart retain my words, keep my Commandments, and live, Prov. 4. 4, 5.* For his words are *Spirit and Life, Joh. 6. 63.* And having, and keeping his Commandments, his word, God and Christ will by his Spirit come unto us; and make their abode with us, *Joh. 14. 21—23.* Come we then unto Christ, the fountain of Spirit, continually in his Testimony, and so he will pour out his *Spirit* unto us, and fill us therewith.

5. In an exercise of faith, pray we, and pour out our hearts unto the Father in the

164 *A Caveat against Drunkenness.*

name of Christ, for his Holy Spirit, and for a plentiful effusion thereof: Howl we not firstly for Corn and Wine for the outward man, as we are too apt to do: *But if any of us lack wisdom, this Spirit of wisdom (as who doth not?) let him ask of God, who giveth liberally to all men—and it shall be given him: But let him ask in faith, nothing wavering, Jam. 1. 5, 6. I say unto you, faith our Saviour, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: For every one that asketh, receiveth; And he that seeketh, findeth; And to him that knocketh, it shall be opened – If ye being evil, know how to give good gifts to your Children; How much more shall your Heavenly Father give the Holy Spirit to them that ask him? Luk. 11. 7—13. If thou knewest the gift of God, faith our Saviour to the Woman of Samaria, and who it is that saith unto thee, Give me to drink: Thou wouldst have asked of him, and he would have given thee living water, even this good and Holy Spirit, Joh. 4. 10. with chap. 7. 37—39. Ask then, in Christs name, and ye shall receive, that your joy (in the enjoyment of this Holy Spirit) may be full, Joh. 16. 24. with Rom. 14. 17. 1 Thes. 1. 6. For this the Apostle made mention of these Believers in his prayers, That the God of our Lord Jesus Christ, the Father of Glory, would give them the Spirit of*

A Caveat against Drunkenness. 165

of wisdom and Revelation in the knowledg, and for the acknowledgment of him : *The eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, &c.* Eph. 1. 16—19. And good encouragement have we to pray, that we may be filled with this blessed Spirit; because our Lord Jesus, the last Adam, who by the Grace of God tasted death for every man, and is raised again for their justification, is made a quickening Spirit, 1 Cor. 15. 45. And hath the Spirit given immeasurably to him, *Joh. 3. 34, 35.* And also prays the Father to give the *Holy Spirit* to them that ask it in his name : while they pray on earth, he prays in Heaven for them. And hath also promised, that abiding in him, and his words abiding in them, they may ask what they will, and it shall be done unto them; He will do it for them, *Joh. 14. 13—16, 17.* and chap. 15. 7. Oh then ! Restrain we not our prayers : but as he hath encouraged, and given us liberty, let him see our countenance, and hear our voice : *And let us come boldly to the throne of Grace, that we may obtain mercy, and find grace to help in the time of need,* Cant. 2. 14. Heb. 4. 14—16.

6. And lastly, That we may be more and more abundantly filled with the Spirit, walk we in and after it : mind we the things of the

166 *A Caveat against Drunknneefs.*

the *Spirit*, the things of Christ, which the *Spirit* takes, and shews unto us: And be we led by the *Spirit*, and yield up to his operations; so shall we not fulfil the lusts of the flesh, *Gal.* 5. 16. But be helped continually to mortify them, and put them to death, *Rom.* 8. 13. *Col.* 3. 5. And whatever this *Holy Spirit* is working in us to will and do, let us do all things without murmuring and disputing: It will produce nothing hurtful in us; *For the fruit of the Spirit is in all, goodness, and righteousness, and truth,* *Eph.* 5. 8, 9. Oh! Quench not this *Spirit*, but let it inflame your hearts with love to Christ, and God in him; and to Men and Brethren, according to his Instructions and operations, and fill you with joy and peace in believing: And effect in you *Long-suffering, gentleness, goodness, faith, meekness, temperance,* *Gal.* 5. 16—22. And smother not this blessed *Spirit*; but work out that Salvation he is working in you, with fear and trembling; make confession, and hold forth the profession of the faith unto salvation, without wavering: And fear not the reproach of men, nor be afraid of their fear: Follow the leading of this *Spirit* without doubting, wherever, or unto whatsoever it leads you, *Act.* 11. 12. *Rom.* 8. 14. Have in usefulness what God hath given to you: *For to him that hath, shall be given, and he shall have more*

A Caveat against Drunkenness. 167

more abundantly: But from him that hath not, shall be taken away even that which he hath, *Matth.* 13. 12. And sow to this blessed Spirit, in labours of love, according to your capacity and ability: make not your bellies your gods: For he that soweth to his flesh, shall of the flesh reap corruption, everlasting corruption: But he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good to all men, especially to the household of faith, *Gal.* 6. 6—10. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; Then shall thy light rise in obscurity, and thy darkness shall be as the noon-day: And the Lord shall guide thee continually, and satisfy thy Soul in drougths, and make fat thy bones: And thou shalt be like a watered garden, and like a spring of water whose waters fail not, *Isa.* 58. 7—11.

Consider what is said, and the Lord give us understanding in all things. And the Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all, Amen.

The E N D.